The Stranger's Guide to the Recitation of

Hamza Ibn Habib

هداية الغريب
إلى قراءة حمزة بن حبيب

من طريق الشاطبية

باللغة الإنجليزية

مراجعة وتقريظ الشيخ الدكتور علي محمد توفيق النحاس

Compiled and translated by

Fatma Yacout Elibyari

فاطمة ياقوت الإبياري

English Reviewed by

Jamilah Ernest Thomas

Amira Muhammad Sultan

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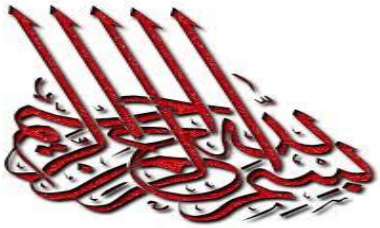
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Uṣūl Qirā-at Ḥamza

{ Khalaf & Khallād}



Bismi Allāhi Arrahmāni Arrahīm
In the name of Allāh, the most Beneficent, the most Merciful

THE FUNDAMENTAL PRINCIPLES OF QIRĀ-AT ḤAMZA, will be mention in reference to Ḥafṣ's recitation and upon evidences from Ash-Shāṭibiyyāh. The verses from Ash-Shāṭibiyyāh will be written in Arabic and in blue text.

Imām Qāsim ibn Ahmad Ash-Shāṭibī (d. 548 A.H.) wrote a poem, consisting of 1173 couplets, about the seven authentic Mutawātir Qirā-āt, which he called Ḥirz al-Amānī wa Wajh at-Tahānī, it is better known as the *Shāṭibiyyāh*.

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The Tajwīd Rules of Qirā-at Ḥamza

37 - وَحَمْزَةُ مَا أَزْكَاهُ مِنْ مُتَوَرِّعٍ *** إِمَاماً صَبُوراً لِلقُرانِ مُرَتِّلاَ

37. Ash-Shāṭibī said: And Ḥamza, who was a righteous pious man! A patient imām (who recited) the Qur-ān with tartīl

6) Ḥamza al-Zayāt al-Kūfī (80-156 A.H) He is Ḥamza ibn Ḥabīb al-Zayyāt al-Kūfī. He is counted as the sixth qārī. He met some of the Companions, and learnt the Qur-ān from Sulaimān al-Aˇamash (d. 147), J'afar as-Sādiq (the great-grandson of al-Husayn) (d. 148 A.H.), and others. His qirā`ah goes back to the Prophet (PBUH) through ˇAlī ibn Abī Tālib and ˇAbdullāh ibn Masˇūd. He became the Sheikh of alqurrā` in Kūfah after the demise of ˇĀsim.

Imām Abū Hanifa told Ḥamza that "Allāh has favored you upon us with two things, that we can not compete with you in them, the Qur-ān and the Frā-eḍ, inheritance (the heritage laws). Shāṭibī says:

38 - رَوَى خَلَفٌ عَنْهُ وَخَلاَّدٌ الَّذِى *** رَوَاهُ سُلَيْمٌ مُتْقِناً وَمُحَصِّلاَ

38. Khalaf and Khallād narrated that which Sūlaym ibn ˇĪsā narrāted from him (Ḥamza) with precision and perfection.

EXPLANATION: His two narrators are Khalaf and Khallād. رَوَى narrāted عَنْهُ refers to Ḥamza. الَّذِى رَوَاهُ refers to the Qur-ān that was transmitted by Sūlaym, a student of Ḥamza.مُتْقِناً وَمُحَصِّلاَ both refer to Sulaym (i.e. he was precise and collective in what he transmitted from Ḥamza). As ṭuruq, it is mentioned in this verse that Khalaf

and Khallād both learnt from Sulaym (each one has a riwāyah that differs slightly from the other). But Sulaym learnt qirā`at Ḥamza.

The two primary Qārīs who preserved Ḥamza's qirā-ah are:

i) Khalaf: He is Khalaf ibn Hishām Al-Bazzār Al-Baghdādī. He was known as Abū Muhammed. (150-229 A.H) He memorised the Qur-ān when he was ten years old. He was greatly trusted, scholar, ascetic, known for his worship.

He also has his own qirā'ah, different from the one he preserved from Ḥamzah (You finde it in a separate book as the tenth qirā`ah).

ii) Khallād: He is Abū ˇĪsā Khallād ibn Khālid Ash-Shaybānī Aṣ-Ŝayrafī Al-Kūfī. (119-220A.H.) He was a reputed imām in recitation, knowledgeable, and humble. He was approved for recitation of Ḥamzah from ṣūlyem ibn ˇĪsā, who read directly to Imām Ḥamza.



THE BASMALAH BETWEEN TWO SŪRAHS

Ash-Shāṭibī gave codes: ف – Ḥamza -ض – Khalaf ، ق– Khallād

101 – (وَوَصْلُكَ) بَيْنَ السُّورَتَيْنِ فَصَاحَةٌ ……

The Fā in the verse is a letter code which indicats the recitation of Ḥamza. He connects between the Sūrahs without basmalah, as if the Qur-ān is one Sūrah for him. I. Ḥamza's rule of recitation, which includes both Khalaf and Khallād has only one way of joining two Sūrahs together with waṣl. Which means Joining the last word at the end of one Sūrah with the beginning of the first words of the next one, following Sūrah in the order of the Qur-ān without basmalah. The vowel, ḥarkah on the last word of the first Sūrah must be read while applying the appropriate tajwīd rule for how the ending of the previous sūrah will meet with the beginning of the following sūrah.

II. He reads with the Basmalah if he starts a new recitation at the beginning of a Sūrah, as all the qurrā` agreed upon that basmalah will be recited. Also between sūrat an-Nas and sūrat al-Fātiḥah.
Note that he counts Basmalah as the first āyah of sūrat al-Fātiḥah.
III. There are three ways of joining the end of sūrat Al-Anfāl with sūrat At-Tawbah (for all reciters), since there is no basmalah at the beginning of sūrat At-Tawbah. Either you make
(a) "Waqf": Make a stop for any amount of time, or
(b) "Sakt": A short breathless pause, or
(c) "Waṣl": Connecting both Sūrahs

830 - وَسَكْتَةُ حَفْصٍ دُونَ قَطْعٍ لَطِيفَةٌ *** عَلَى أَلِفِ التَّنْوِينِ فِي عِوَجاً بَلاَ

831 - وَفِي نُونِ مَنْ رَاق وَمَرْقَدِناَ وَلاَم بَلْ *** رَانَ وَالْبَاقُونَ لاَ سَكْتَ مُوصَلاَ

Note: None of the Qurrā' makes a short pause (sakt) in the 4 places of the obligatory sakt of Ḥafṣ, rather they make waṣl only.

2. Sūrat Al-Fātiḥah

Imām Ash-Shāṭibī states: 108-وَمَالِكِ يَوْمِ الدِّينِ رَاوِيهِ نَاَصِرٌ ***

Ḥamza (meaning Khalaf and Khallād) reads مَلِكِ يَومِ الدِّينِ in sūrat Al-Fātiḥah āyah 4 without an alif in the word malik (king) مَلِكِ يَومِ.

الصِّرَاطَ and صِرَاطَ

Imām Ash-Shāṭibī states: 108-وَعَنْدَ سِرَاطِ وَالسِّرَاطَ لِقُنْبُلاَ.....

109 - بِحَيْثُ أَتَى وَالصَّادُ زَايَاً اشِمَّهَا *** لَدَى خَلَفٍ وَاشْمِمْ لِخَلاَّدٍ الاَوَّلاَ

I. Khalaf ˘an Ḥamza reads the letter (ص) in the word ٱلصِّرَٰطَ، صِرَٰطَ

ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ

with Ishmām in the whole Qur-ān: Which is the pronunciation of the letter ṣād (ص) as a mixture or a combination of (ص) and (ز). The sound is then will be as the sound of a ظ with good tafkhīm.

II. Khallad ˘an Ḥamza reads only the first one ٱلصِّرَٰطَ in āyah 6 with ishmām and the rest of the Qur-ān ٱلصِّرَٰطَ صِرَٰطَ with (ص) only.

III. Ḥamza reads some other words with ishmām, which is the sākin (ص) ṣād followed by a dāl with zay. As imām Shāṭibī states:

603 – وَ(إِشْمَامُ) صَادٍ سَاكِنٍ قَبْلَ دَالِهِ *** كَأَصْدَقُ زَايًا شَاعَ وَارْتَاحَ أَشْمُلاَ

The shīn in the verse is a letter code which indicats the recitation of (Ḥamza and Al-Kisā-ī).

Ḥamza recites these words with Ishmām: (تَصْدِيَةَ) in sūrat al-Anfāl - (يَصْدِفُونَ) in sūrat al-Anˇām -(يَصْدُرُ) in sūrat al-Qaṣaṣ -(تَصْدِيقَ) in sūrat Yūsuf and in sūrat Yūnus – (فَٱصْدَعْ بِمَا تُومَرُ) in sūrat al-Ḥejr - (وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ) in sūrat an-Naḥl- (ومَنْ أَصْدَقُ) in sūrat an-Nisā`. بِمُصَيْطِرٍ، in sūrat Al-Ghashiyyah ٱلْمُصَيْطِرُونَ in sūrat Aṭ-ṭūr

3-[AL- Madd Al-Farˇī]: PROLONGATION:

The madd is the lengthening of the sound in the letters of madd or in the letters of līn, alif, wāw and yā. As Imām Shāṭibī states:

168-إِذَا أَلِفٌ أَوْ يَاؤُهَا بَعْدَ كَسْرَةٍ *** أَوِ الْوَاوُ عَنْ ضَمّ لَقِى الْهَمْزَ طُوِّلاَ

Madd *Muttaṣṣil*: is when a hamzat qaṭˇ follows a letter of madd in the same word. Ḥamza reads the wājib muttaṣṣil madd with the full length six ḥarkāt, reads with tūl - جَزَٰٓؤُهُمْ عِندَ رَبِّهِمْ

Madd Munfaṣṣil: is when a hamzat qaṭˇ follows a letter of madd in 2 separate words, whether ajoined in writting or not -يَٰٓأَهْلَ -يَٰٓأَيُّهَا هَٰٓؤُلَآءِ. Ḥamza reads the jā-iz munfaṣṣil six ḥarkāt, he makes tūl.

4- Mīm Al-Jamˇ And The Hā That Preceding it

Mīm al-jamˇ refers to that mīm which indicates masculinity and plurality appearing after a hā, tā or kāf (تُمْ- كُمْ- هُمْ)

I. Ḥamza reads the hā of عَلَيْهُمْ، إِلَيْهُمْ, لَدَيْهُمْ, as maḍmūm whether making waṣl or waqf. Imām Shāṭibī states:

110 - عَلَيْهِمْ إِلَيْهِمْ حَمْزَةٌ وَلَدَيْهِمُو *** جَمِيعاً بِضَمِّ الْهاءِ وَقْفاًمَوْصِلاَ

II. Mīm al-jamˇ appears before a sākin or mutaḥarrik letter. If the plural mīm al-jamˇ is followed by a sākin letter, then
وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ-عَلَيْهُمُ ٱلْقِتَالُ-يُوَفِّيهُمُ ٱللَّهُ-يُرِيهُمُ اللَّهُ-إِلَيهُمُ ٱثْنَيْنِ-بِهِمُ ٱلْأَسْبَابُ

Ḥamza reads the mīm with temporary ḍammah, without ṣilah, to avoid the meeting of two sākin letters, like all the qurrā`. Imām Ash-Shāṭibī states:.....لِكُلٍ *** 113-وَمِنْ دُونِ وَصْلٍ ضُمَّهَا قَبْلَ سَاكِنٍ

114- وَفِى *** الْوَصْلِ كَسْرُ الْهَاءِ بالضَّمَّ شَمْلَلاَ

115 - كَمَا بِهِمُ الْأَسْبَابُ ثُمَّ عَلَيْهِمُ *** الْقِتَالُ وَقِفْ لِلْكُلِّ بِالْكَسْرِ مُكْمِلاَ

During waqf on mīm al-jamˇ, all the qurrā` read the same as Ḥafṣ, except Ḥamza reads only the hā of عَلَيْهُمْ إِلَيْهُم لَدَيْهُم maḍmūmah.

II.If the plural mīm al-jamˇ is followed by a mutaḥarrik letter, then Ḥamza reads the mīm with sukūn

وَمِنْ / أَبَآئِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ واجتبيناهمْ وهديناهمْ / إلى صِرَاطٍ - صراطٍ مستقيم

III. If there is a hamzatul qaṭˇ following mīm al- jamˇ, then khalaf leaves sakt after mīm without sakt, then makes sakt.

5. HĀ-UL-KINĀYAH, PRONOUN

Hā-ul-Kināyah: is the direct object hā that denotes a single male, third person and is not part of the original root of a word. (ـه)

The general rule for the mutaḥarrik Hā-ul-Kināyah in the recitation of Ḥafṣ ˇan ˇĀsim, (i) If it is located between two mutaḥarrik

letters, is to lengthen its kasrah or ḍammah with yā or wāw of two ḥarkāt. As in: فَسَنُيَسِّرُهُۥ لِلۡيُسۡرَىٰ - وَذَكَرَ ٱسۡمَ رَبِّهِۦ فَصَلَّىٰ

(ii) If hamzatul qaṭˇ follows hā-ul-Kināyah, then it is lengthened as a madd munfaṣṣil, for Ḥamza it is elongated 6 ḥarkāt .مَالُهُۥٓ إِذَا

160 – (وَسَكِّنْ) يُؤَدِّهْ مَعْ نُوَلِّهْ وَنُصْلِهْ *** وَنُؤْتِهِ مِنْهَا فَاعْتَبِرْ صَافِياً حَلاَ

The Fā in the verse is a letter code which indicats the recitation of Ḥamza, who recites these words in sukūn. يُؤَدِّهْ نُوَلِّهْ وَنُصْلِهْ وَنُؤْتِهِ مِنْهَا

Ḥamza reads these 5 words with sukūn, in:1-Al-i-ˇImran 75،145

وَمِنۡ أَهۡلِ ٱلۡكِتَٰبِ مَنۡ إِن تَأۡمَنۡهُ بِقِنطَارٖ يُؤَدِّهۡ إِلَيۡكَ وَمِنۡهُم مَّنۡ إِن تَأۡمَنۡهُ بِدِينَارٖ لَّا يُؤَدِّهۡ إِلَيۡكَ

2- (وَمَن يُرِد ثَوَابَ ٱلدُّنۡيَا نُؤۡتِهِۦ مِنۡهَا وَمَن/ يُرِد ثَوَابَ ٱلۡأٓخِرَةِ نُؤۡتِهِۦ مِنۡهَاۚ)، (وَمَن/ يُرِدۡ حَرۡثَ ٱلۡأٓخِرَةِ نُؤۡتِهِۦ مِنۡهَاۚ) (Ash-Shurā 20)

3-، 4- (وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ) : 115;An-Nesa’

161 – (وَعَنْهُمْ) وَعَنْ حَفْصٍ فَأَلْقِهْ وَيَتَّقِهْ *** حَمى صَفْوَهُ قَوْمٌ بِخُلْفٍ وَأَنْهَلاَ

Ḥamza reads the 5th word with sukūn, فَأَلْقِهْ {فَأَلْقِهۡ إِلَيۡهِمۡ} in An-Naml وَيَتَّقِهْ *** قَوْمٌ بِخُلْفٍ. The Qāf in the verse is a letter code which indicats the recitation rule of Khallād ˇan Ḥamza.He recites this word وَيَتَّقِهْ in sukūn with khulf means he allaws another way, with a kasrah on the hā with lengthening of the hā with a yā 2 ḥarkah.

6-(An-Nur)(وَمَن/ يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخۡشَ ٱللَّهَ وَيَتَّقۡهِ وَيَتَّقۡهِ ۦ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ

164 - وَإِسْكَانُ يَرْضَهُ يُمْنُهُ لُبْسُ طَيِّبٍ *** بِخُلْفِهِمِاَ (وَالْقَصْرُ) فَاذْكُرْهُ نَوْفَلاَ

The Fā is a letter code which indicats the recitation rule of Ḥamza recites the word يَرْضَهُ with qaṣr in {وَإِن تَشْكُرُواْ يَرْضَهُ لَكُمْ} Az-Zumar shorten of hā-al-Kināyah in 1 ḥarkahwithout lengthening of the hā.

166 - وَعى نَفَرٌ أَرْجِئْهُ بِالْهَمْزِ سَاكِناً *** وَفى الْهَاءِ ضَمٌّ لَفَّ دَعْوَاهُ حَرْمَلاَ

167 – (وَأَسْكِنْ) نَصِيراً فَازَ وَاكْسِرْ لِغَيْرِهِمْ *** وَصِلْهَا جوَاداً دُونَ رَيْبٍ لِتُوصَلاَ

The Fā is a letter code indicats Ḥamza recites this word أَرْجِهْ in {أَرْجِهْ وَأَخَاهُ} sūrahs al-Aˇrāf, al-Shuˇarā` in sukūn of hā-al-kināyah.

844 - وَهَا كَسْرِ أَنْسَانِيهِ ضُمَّ لِحَفْصِهِمْ *** وَمَعْهُ عَلَيْهِ اللهَ فِي الْفَتْحِ وَصَّلاَ

Note: Only Ḥafṣ reads this qāf وَيَتَّقْهِ ق with sukūn, and also the hā-al- Kināyah of the following with a ḍammah, and with tafkhīm lām of Ism ulJalālah. Ḥafṣ's especial words: in sūrat an-nur 1- ويتقْهِ 2- 48:10، 3- عَلَيْهُ ٱللَّهَ (بِمَا عَٰهَدَ عَلَيْهِ ٱللَّهَ) 18:63 أَنسَٰنِيهُ (وَمَآ أَنسَٰنِيهِ إِلَّا ٱلشَّيْطَٰنُ) The remaining qurrā read tarqīq of lām Ism ulJalālah. وَيَخْلُدْ فِيْهِ مُهَانًا

6. *TWO ADJACENT HAMZAHS IN A WORD*

I. Ḥamza reads both hamzahs with taḥqīq, If two hamzahs meet in one word, the first is called an interrogative hamzah, and is always: 1- maftoḥah, 2- must be pronounced muḥaqqaqqah: *Taḥqīq* means to pronounce a hamzah from its makhraj as it is, normaly sounds.

185 - (وَحَقَّقَهَا) فِي فُصِّلَتْ صُحْبَةٌ *** ءأَعْجَمِيٌّ وَعَرَبِيٌّ (ءَءَعْجَمِيٌّ) Shāṭibī states:

The word Ŝuḥbah in the verse is an indication of (Shuˇbah, Ḥamza and Al-Kisā-ī). They read (ءأَعْجَمِيٌّ) in sūrat Fuṣilat, with taḥqīq.

Ḥamza reads the second hamzah with taḥqīq also, in any other word, waslan, regardless of the ḥarakah that it carries.

195 - وَأَضْرُبُ جَمْعِ الْهَمْزَتَيْنِ (ثَلاَثَةٌ) *** ءَأَنْذَرْتَهُمْ أَمْ لَمْ أَبِنَّا أَأُنْزِلاَ

II. Except in the state of waqf on the word that has a hamzah, or 2, he recites it with tas-hīl, also ءَعْجَمِيٌّ, (i.e., he pronounces it softly between the hamzah and the Alif). Ash-Shāṭibī states: khulf,

227- وَعَنْ حَمْزَةَ فِى الْوَقْفِ (خُلْفٌ) وَعِنْدَهُ *** رَوَى خَلَفٌ فِى الْوَقْفِ سَكْتًا مُقَلَّلاَ

It means that he allowes another way. This means while stopping, waqf, he reads the second hamzah muḥaqqaqqah and with tas-hīl.

III. Ḥamza reads 2 mahmoūz words diffrently form Ḥafṣ, by adding an interrogative hamzah, which means (شَفَّعَ), made them 2, ۽۽ shafˇa, or pair. He reads both hamzahs with taḥqīq وَفِى نُونٍ means (Sūrat al-Qalam). As it starts with Noun:نٓۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ۝١

187- وَفِى نُونٍ فِى "أَنْ كَانَ" (شَفَّعَ) حَمْزَةٌ ءَأَن كَانَ ذَا مَالٍ وَبَنِينَ). Shāṭibī states:

189 - وَطه وفِى الأَعْرَافِ وَالشُّعَرَا بِهَا *** ءَآمَنْتُمُ لِلكُلِّ ثَالِثًا (ابْدِلاَ)

Ŝuḥbah read the word ءَامَنْتُمُ in 3 Sūrahs: Al-Aˇrāf, Ṭāhā and al-Shuˇarā` by adding an interrogative hamzah and read the second hamzah with taḥqīq also (ءَأَ) in. ءَءَامَنْتُم . (ابْدِلاَ) لِلكُلِّ ثَالِثًا all the qurrā` read with ibdāl of the 3rd hamzah by turning it into a 2 ḥarkāh alif of natural madd. ءَءَامَنْتُم

IV. If two different hamzahs meet in a word, and this word is a ***noun***: The first hamzah is an interrogative hamzatul Qat'a, هَمْزَةِ

الاِسْتِفْهَام , it must carry a fatḥa and has to be always pronounced muḥaqqaqqah “a” ءَ. If the second is *hamzatul waṣl*, Shāṭibī states:

192 - وَإِنْ هَمْزُ وَصْلٍ بَيْنَ لاَمٍ مُسَكِّنٍ *** وَهَمْزَةِ الاِسْتِفْهَامِ (فَامْدُدْهُ مُبْدِلاَ)

193 - فَلِلْكُلِّ ذَا أَوْلى وَيَقْصُرُهُ الَّذِى *** (يُسَهِّلُ) عَنْ كُلٍّ كَآلانَ مُثِّلا

Ḥamza like all the qurrā`, reads with 2 ways: (a) Ibdāl, by turning hamzatul waṣl into a long 6 ḥarkāt alif (فَامْدُدْهُ مُبْـدِلاَ) of madd lāzim, this is the preferred way. (b) tas-hīl. There are 3 repeated words in 6 places in the Qur-ān :1-(Sūrat ul-An˘ām) ءَآلذَّكَرَيْنِ-ءَالذَّكَرَيْن

2- (Sūrat Younous and An-Naml: ءَآللَّهُ - ءَالله. They are called madd lāzim kalimī muthaqqal, as hamzatul waṣl is followed by a mushaddad letter, heavy compulsory madd.

3- (Sūrat Younous: ءَآلْـئَنَ -ءَالْـئَنَ) is madd lāzim kalimī mukhaffaf, light, as the conjuctive, hamzatul waṣl is followed by an originally Sākin lām, and it is not a mushaddad letter.

7. Repetitive Questioning (Istifhām Mukarrar)

An interrogative hamzah carries a fatḥah, and the second hamzah carries a kasrah, such as in: (أَءِنَا) ... (أَءِذَا) make duble questioning. There are eleven of these āiyat in the Qur-ān which Ḥamza reads all as istifhām mukarar with two hamzahs. So he only differs wih Ḥafṣ in the 1st place of sūrat al-˘Ankabūt: إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ/أَئِنَّكُمْ where Ḥafṣ recites in a declarative (Ikhbār). He keeps the hamzah that carries the kasrah only, thus making the phrase a statement.

789 - وَمَا كُرِّرَ اسْتِفْهَامُهُ نَحْوُ آبِذَا *** أَبِنَّا فَذُو اسْتِفْهَامِ الْكُلُّ أَوَّلاَ

791 - وَدُونَ عِنَادٍ عَمَّ فِي الْعَنْكَبُوتِ مُخْبِرًا *** وَهْوَ فِى الثَّانِى أَتَى رَاشِدًا وَلاَ

1-{أَإِذَا كُنَّا تُرَاباً أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ}-3/2-{وَقَالُواْ أَإِذَا كُنَّا عِظَاماً وَرُفَاتاً أَإِنَّا لَمَبْعُوثُونَ}

4- {قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَاباً وَعِظَاماً أَإِنَّا لَمَبْعُوثُونَ} [سورة المؤمنون:82]

5-{وَقَالَ الَّذِينَ كَفَرُوا أإذا كُنَّا تُرَاباً وَآبَاؤُنَا أَإِنَّا لَمُخْرَجُونَ} [سورة النمل: 67]

6- {أَإِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ}- {أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ} [سورة العنكبوت: 29,28]

7-{وَقَالُوٓاْ أَإِذَا ضَلَلْنَا فِي ٱلْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ } [سورة السجدة: 10]

8-{أَإِذَا مِتْنَا وَكُنَّا تُرَاباً وَعِظَاماً أَإِنَّا لَمَبْعُوثُونَ} [سورة الصافات: 16]

9-{أَإِذَا مِتْنَا وَكُنَّا تُرَاباً وَعِظَاماً أَإِنَّا لَمَدِينُونَ} [سورة الصافات: 53]

10 -{وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ}، [الواقعة: 48]

11-{يَقُولُونَ أَإِنا لَمَرْدُودُونَ فِي الْحَافِرَةِ} { أَإِذَا كُنَّا عِظَاماً نَّخِرَةً} [النازعات: 10 - 11]

8- Al-Idghām Aṣ-Ŝaghīr

Al-Idghām Al-ṣaghīr occurs when (the mudghām) a sākin letter precedes a mutaḥarrik letter, so they become one mushadd letter. This idghām is three categories: Mutamāthil-mutajānis-mutaqārib.

This chapter revolves around the idghām of dāl (in qad) into 8 letters, dthāl (of idth) into 6 letters, tā-ut-Ta-nīth into 6 letters and lām (of hal and bal) into 3 letters and 7 letters, respectively.

258- وَفِي دَالِ قَدْ أَيْضًا وَتَاءِ مُؤَنَثِ *** وَفِي هَلْ وَبَلْ فَاحْتَلْ بِذِهْنِكَ أَحْيَلاَ

(دال قد) Ḥamza makes idghām of *dāl (in qad) into 8 letters*

262 - وَقَدْ سَحَبَتْ ذيْلاً ضَفَا ظلَّ *** زَرْنَبٌ جلَتْهُ صبَاهُ شاَبِقاً وَمُعَلِّلاَ

سين – ذال – ضاد – ظاء – زاى – جيم – صاد - شين: قَد سَّمِعَ - وَلَقَد ذَّرَأَنَا -

وَلَقَد ضَّرَبْنَا - فَقَد ظَّلَمَ - وَلَقَد زَّيَّنَا - قَد جَّآءَهُمْ - وَلَقَد صَّرَفْنَا - قَد شَّغَفَهَا

(ذال إذ) *Ḥamza makes idghām of dthāl (in idth) into ta' and dal, Khallād* makes idghām of *(dthāl of idth) in 3 more: zal, ṣād , sīn*.

259 - نعم إذ تمشت زينبُ صال *** دلُّهَا سمِيَّ (جمال×) واصلا من توصلا

260 - فإِظْهَارُهَا أجْرى دوَامَ نُسَيمِهَا *** وَأَظْهَرَ رُيَا قوْلِهِ وَاصِفٌ جَلاَ

261 - وَادْغَمَ ضَنْكاً وَاصِلٌ ثُومَ *** دُرّه وَادْغَمْ مُوْلَى وُجْدُهُ دائمٌ وَلا

إِذ تَّمْشِى-وَإِذ تَّخْلُقُ)(وَإِذ زَّيَّنَ-وَإِذ زَّاغَتْ)(وَإِذ صَّرَفْنَا)(إِذ دَّخَلُوا-إِذ دَّخَلت)(إذ سَّمعتموه)

Khalaf makes idghām of *(dthāl of idth) in tā* (إِذ تَّمْشِى- وَإِذ تَّخْلُقُ) and dal (إِذ دَّخَلُوا- إِذ دَّخَلْتَ) only and makes Iṯhār at the 4 left.

And Khallād makes idghām of *(dthāl of idth) in 5 letters* and makes Iṯhār at the jīm only.

الإدغام الصغير

المدغم	لقب الحرف	المدغم فيه	الرمز	الآية	ملاحظات
إدغام (إذ) مع ستة أحرف	حروف نطعية	ت	فضق	﴿إِذْ تَأْتِيهِمْ﴾ الأعراف ١٦٣	
		د	فضق	﴿إِذْ دَخَلُوا﴾ حيثما وردت	
	حروف أسلية	ص	ق	﴿وَإِذْ صَرَفْنَا﴾ الأحقاف ٢٩	
		س	ق	﴿إِذْ سَمِعْتُمُوهُ﴾ النور ١٢	
		ز	ق	﴿وَإِذْ زَيَّنَ﴾ الأنفال ٤٨	
إدغام دال (قد) في ثمانية أحرف	حروف أسلية	س	فضق	﴿قَدْ سَمِعَ﴾ المجادلة ١	
		ص	فضق	﴿وَلَقَدْ صَرَّفْنَا﴾ الإسراء ٤١، ٨٩ - الكهف ٥٤	
		ز	فضق	﴿وَلَقَدْ زَيَّنَّا﴾ الملك ٥	
	حروف شجرية	ض	فضق	﴿وَلَقَدْ ضَرَبْنَا﴾ الروم ٥٨، الزمر ٢٧	
		ج	فضق	﴿قَدْ جَاءَكُمْ﴾ النساء ١٧٠، يونس ١٠٨	
		ش	فضق	﴿قَدْ شَغَفَهَا﴾ يوسف ٣٠	
	حروف لثوية	ظ	فضق	﴿فَقَدْ ظَلَمَ﴾ البقرة ٢٣١، الطلاق ١	
		ذ	فضق	﴿وَلَقَدْ ذَرَأْنَا﴾ الأعراف ١٧٩	

Ḥamza makes idghām of the feminine tā in its 6 letters تاء التأنيث

266 - وَأَبْدَتْ سَنَا ثَغْرٍ صَفَتْ زُرْقُ ظَلْمِهِ *** جَمَعْنَ وُرُوداً بَارِداً عَطِرِ الظِّلاَ

أَنْبَتَت سَّبْعَ سَنَابِلَ-كَذَّبَت ثَّمُودُ-حَصِرَت صُّدُورُهُمْ-كُلَّمَا خَبَت زِّدْنَاهُمْ-كَانت ظَّالِمَةً-نَضِجَت جُّلُودُهُمْ

(لام هل وبل) Hamza makes idghām of (lām of hal, bal) in (ث-س- ت)

270 - ألا بَلْ وَهَلْ تَرْوِى ثَنَا ظعْنِ *** زَيْنَبٍ سمِيرَ فَوَاهَا طِلْحَ ضُرٍ وَمُبْتَلاَ

271- فَأَدْغَمَهَا رَاوٍ وَأَدْغَمَ فَاضِلٌ *** وَقُورٌ ثنَاهُ سَرّ تيْماً وَقَدْ حَلاَ

(س-ط-ظ-ض-ز)(بَل سَوَّلَتْ - بَل طَّبَعَ - بَل ظَّنَنتُمْ - بَل ضَّلُّوا - بَل زُيِّنَ لِلَّذِينَ كَفَرُوا) ، (هَل ثُوِّبَ)،)هَل تَّرىٰ مِن فُطُورٍ - بَل تَّأتَيهُم بَغْتَةً– هَل نُّنَبِّئُكُمْ – بَل نَّحْنُ ((ت- ن)

Khallād makes idghām and Iṯhhārof *(lām bal in ṭa)* of (بل طَّبع) in sūrat an-Nisā’.***272 - وَبَلْ فِي النِّسَا خَلاَّدُهُمْ بِخِلاَفِهِ

(i) Mutajānis: The letters being merged come from the same makhraj, but have different ṣifāt. This occurs for nuṭˇeyyah, lathaweyyah and shafaweyyah letters. (ii)(Mutamāthil د- ت- ذ)

There is an agreement that idghām will be made of:

1-(ذال إذ فى ذ ، ظ) *(dthāl of idth) in dthāl and ṭha*: (إذ ذَّهَبَ- إذ ظَّلَمْتُمْ)

274 - وَلاَ خُلفَ فِي الإِدْغَامِ إِذْ ذَلَّ *** ظَالِمٌ وَقَدْ تَيَّمَتْ دَعْدٌ وَسِيماً تَبَتَّلاَ

Nuṭˇeyyah letters: *Merging tā ت and the dāl د and vice versa*

2-(دال قد فى د ، ت) *(dal of qad) in dal and ta*: (قد تَّبين – قد دَّخلوا)

275 - وَقَامَتْ تُرِيهِ دُمْيَةٌ طيبَ وَصْفِهَا *** وَقُلْ بَلْ وَهَلْ راهَا لبَيبٌ وَيَعْقِلاَ

3-(تاء التأنيث فى ت ، د - ط) *(feminine tā) in dāl, tā and ṭā*:

(إِذَا طَلَعَت تَّزَاوَرُ - رَبِحَت تِّجَارَتُهُمْ) (أُجِيبَت دَّعْوَتُكُمَا - أَثْقَلَت دَّعَوَا) (هَمَّت طَّآئِفَتَانِ) (فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِيٓ إِسۡرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌۖ وَقَالَت طَّآئِفَةٌۖ -وَدَّت طَّآئِفَةٌۖ)، and vice versa (قَد تَّبَيَّنَ-وَمَهَّدتُّ-حَصَدتُّم)

4-(لام هل- بل- قل فى ل - ر) *(lām hal, bal, qul) in lām, and ra*:

قُل لَّا- قُل لَّئِنِ اجْتَمَعَتِ - قُل رَّبِّ - بَل رَّفَعَهُ اللَّهُ - قُل لِّمَنِ- بَل لَّا تُكْرِمُونَ - هَل لَّكُمْ

And vice versa ṭa in ta: (فَرَّطتُّمْ-بَسَطتَّ-أَحَطتُّ-فَرَّطتُّ). This idghām is naqiṣ, incomplete merging due to the iṭbaq and isi˘lā' of the ṭa. So the tongue has to be raised for the Iṭbāq, pushed up completely against the hard palate as if you are going to pronounce the ṭa ط however, you open on the makhraj to get the tā ت sound.

Idghām Al-mutamāthilyn

276 - وَمَا أَوْلُ الْمِثْلَينِ فِيهِ مُسَكَّنٌ *** فَلاَ بُدَّ مِنْ (إِدْغَامِهِ) مُتَمَثِّلاَ

If the first letter is sākin in mutamāthilyn, you have to merge the letters that come from the same makhraj, point of articulation and have the same characteristics, ṣifāt: إِذْهَب بِّكِتَابِي- يُدْرِككُّمْ - هَل لَّكُمْ- قُل لِّمَنِ- فَلَا يُسْرِف فِّي الْقَتْلِ- جَآءَهُمْ مَّوعظَةٌ-بَل لَّا تُكْرِمُونَ -عَفَواْ وَّقالوا- عَصَواْ وَّكَانُوا

Note: The last example happens on a consonant līn wāw. If the first word ends in a wāw or yā maddeyah, then this ruling does not apply, we can't merge madd letters with shaddah, like in: ءَامَنُوا وَاتَّقُوا

(iii) Mutaqārib: when the letters being merged come from two different makhārij – close in proximity, and have different (but

similar) ṣifāt: Examples: The letters qāf and kāf: نَخْلُقكُّمْ, the letters lām and rā وَقُل رَّبِّ - بَل رَّفَعَهُ

The letter nūn with the letters wāw,yā,rā',mīm,lām, from the nūn sākin ruling: وَيَرْمُلْ - طِسّمّ ۝١ - وَإِن مِّنكُمْ - مِن وَّاقٍ - مِن يَّومِهِمُ (between 2 words only, but not within the same word. {دُنْيَا - صِنْوَانٌ - قِنْوَانٌ - بُنْيَانٌ}

المدغم	لقب الحرف	المدغم فيه	الرمز	الآية	الملاحظات
إدغام (تاء التأنيث) في ستة أحرف	حروف أسلية	س	فضق	﴿أُنزِلَتْ سُورَةٌ﴾ التوبة٨٦	
		ص	فضق	﴿حَصِرَتْ صُدُورُهُمْ﴾ النساء٩٠	
		ز	فضق	﴿خَبَتْ زِدْنَٰهُمْ﴾ الإسراء٩٧	
	حرف شجري	ج	فضق	﴿نَضِجَتْ جُلُودُهُم﴾ النساء٥٦	
	حرف لثوي	ظ	فضق	﴿حُرِّمَتْ ظُهُورُهَا﴾ الأنعام١٣٨	
		ث	فضق	﴿كَذَّبَتْ ثَمُودُ﴾ حيثما وردت	
إدغام لام هل وبل فقط في	حرف أسلي	س	فضق	﴿بَلْ سَوَّلَتْ﴾ يوسف٨٢،١٨	حروف (بل وهل) ثمانية إلا أن حمزة ليس له فيها إلا خمسة أحرف
	حروف لثوية	ث	فضق	﴿هَلْ ثُوِّبَ﴾ المطففين٣٦	
		ظ	فضق	﴿بَلْ ظَنَنتُمْ﴾ الفتح ١٢	
	حرف نطعي	ت	فضق	﴿هَلْ تَعْلَمُ﴾ مريم ٦٥	
		ط	ق	﴿بَلْ طَبَعَ﴾ النساء١٥٥	وجهان لخلاد

9. *Idghām of those letters which are close in makhraj*



I. *Idghām Khallād of A- bā` majzūmah into fā`* (ب فى ف)

277 – وَ(إِدْغَامُ) باءِ الْجَزْمِ فِي الْفَاءِ قَدْ رسَا *** حَمِيداً وَخَيِّرْ فِي يَتُبْ قاَصِداً وَلاَ

Khallād makes idghām of bā majzūmah with a sukūn or mabniyyah on sukūn into fā. They appear in 5 places in Qur-ān: (أَو قَالَ)(sūrat ar-Ra˘d), (وَإِن تَعْجَب فَعَجَبٌ قَولُهُمْ)(sūrat an-Nisā`),(يَغْلِب فَسَوفَ (sūrat Tāhā), (فَاذْهَب فَّإِنَّ لَكَ فِي ٱلْحَيَاةِ) (قَالَ اذْهَب فَمَن تَبِعَكَ) (al-Isrā`), and (وَمَن لَّمْ يَتُب فَّأُوْلَـٰٓئِكَ)(al-Hujurāt) with Khallād having khulf فِي وَخَيِّرْ يَتُبْ قاَصِداً وَلاَ, he makes iṫĥhār also.While Khalaf has iṫĥhār.

I. *Idghām Khallād of B- bā majzūmah into mīm* (ب فى م)

284- وَفِي ارْكَب هُدى بَرٍ قَرِيبٍ بِخُلْفِهِمْ ***(يَـٰبُنَيَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَـٰفِرِينَ)

Khallād makes idghām of bā`ب mabniyyah on sukūn) into mīm م with khulf, he makes iṫĥhār also. These are shafaweyyah letters.

285 - وَقَالُونُ ذُو خُلْفٍ وَفِي الْبَقَرَهْ فَقُلْ *** يُعَذِّبْ دَنَا بالْخُلْفِ جوْداً وَمُوبِلاَ

Ḥamza makes idghām of يُعَذِّبْ majzūm بْ into م in sūrat Baqarah:

وَإِن تُبْدُواْ مَا فِيٓ أَنفُسِكُمْ/ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ فَيَغْفِرْ لِمَن يَشَآءُ وَيُعَذِّب مَّن يَشَآءُ

II. *Idghām of the A. (dthāl into tā`/* ذ فى ت) *in 3 words*

279 - وَعُذْتُ عَلَى (إِدْغَامِهِ) وَنَبَذْتُهاَ *** شَوَاهِدُ حَمَّادٍ وَأَورِثْتُوُا حلاَ

Ḥamza recites the 3 words with idghām:1- (وَإِنِّي عُذتُّ بِرَبِّي وَرَبِّكُمْ) (Sūrahs Ghāfir and ad-Dukhān), 2- (فَنَبَذتُّهَا) (Sūrat Tāhā).

283 - وَطس عِنْدَ الْمِيم فَازَا اتَّخَذْتُمْ *** أَخَذْتُمْ وَفِي الإِفْرَادِ عاشَرَ دَغْفَلاَ

3-in verse 283 - (اتَّخَذتُّمْ - قَالَ لَئِنِ ٱتَّخَذتَّ إِلَـٰهًا غَيْرِى - وَأَخَذتُّمْ عَلَىٰ ذَٰلِكُمْ إِصْرِىۖ - فَأَخَذتُّهُمْ- ثُمَّ أَخَذتُّ الَّذِينَ كَفَرُوا), singular or plural, allover the Qur-ān.

II. *Idghām of the B. (thā into tā/*ت فِي ث) *in 2 words*

Ḥamza recites 2 words with idghām:1st one is the 3rd in verse 279: 1-(أُوْرِثتُّمُوهَا) in (Sūrahs al-Aˇrāf and az-Zukhruf). And the 2nd

282 – وَحِرْمِيٌّ نَصْرٍ صَادَ مَرْيَمَ مَنْ يُرِدْ *** ثَوَابَ لَبِثْتَ الْفَرْدَ وَالجَمْعُ وَصَّلا

2- in (-كم لبثتم -لبثتَّ- لبثتُّ) singular or plural, allover the Qur-ān.

II. *Idghām of the C. (dāl into dthāl & thā /* ث -ذ فِي د)

Ḥamza recites with idghām dāl ذِّكْرُ ۝١ كٓهيعٓصٓ (at the end of the letter Ŝād of the 1st word in sūrat Maryam) into dthāl كٓهيعٓصٓ ذِّكْرُ

Ḥamza recites also with idghām dāl (يُرِد ثَّوَابَ) into thā in Āli ˇImrān.

Idghām of the opposite (thā into dthāl / ث فِي ذ):

Ḥamza makes idghām thā into dthāl of (يَلْهَثْ ذَّلِكَ) in sūrat al-Aˇrāf.

III. *Ḥamza recites with Iṫhhārof the following words*:

281 - وَيس (أَظْهِرْ) عنْ فَتى حَقُهُ بَدَا *** وَن وَفيهِ الْخُلْفُ عَنْ وَرْشِهِمْ خَلاَ

1- Iṫĥhārthe sākin ن of "يس" from the wāw و (يٰسٓ ۝١ وَٱلۡقُرۡءَانِ ٱلۡحَكِيمِ). of sūrat YaSīn, while making Imālah of the yā. ي.

2- Ḥamza makes Iṫĥhārfor the sākin ن of "ن" from the و of sūrat al-Qalam, like Ḥafṣ. نٓۚ وَٱلۡقَلَمِ وَمَا يَسۡطُرُونَ ۝١

3- Ḥamza makes Iṫĥhārfor the sākin ن of sīn۝١ طسٓمٓ from the م mīm of sūrahs (Ash-Shuraā` and al-Qaṣaṣ)*** 283 - وَطس عِنْدَ الْمِيم فَازَا

While all the qurrā` agreed upon making ikhfā`for the sākin ن of sīn at the tā of تلك ۝١ طسٓ in sūrat an-Naml, when recite waṣlan.

10- Idghām of nūn sākinah and tanwīn

287 - وَكُلٌّ بِيَنْمُو (أَدْغَمُوا) مَعَ غُنَّةٍ *** وَفِي الْوَاوِ وَالْيَا دُونَهَا خَلَفٌ تَلاَ

If nūn sākin or tanwīn is followed by a wāw or yā, then Khalaf makes idghām tām. (i.e., complete idghām without ghunnah). The remaining qurrā` read like Ḥafṣ, making ghunnah.

11- Al-Idghām Al-Kabīr

Idghām is the assimilation of one letter into another, being read as one mushaddad letter. If the mudghām is sākin it will be idghām saghīr and if it is mutaḥarrik, it will be idghām kabīr. It occurs between two mutaḥarrik letters meet within 2 words, such that they become one letter with a shaddah. With madd lāzim, only, without

making rawm, p:65. Ḥamza makes idghām of tā-at-anīth in the following letters in sūrat aṣ-Ŝāffāt, adh-Dhariāt, an-Naml.

993 – وَصَفًّا وَزَجْراً ذِكْراً (ادْغَمَ) حَمْزَةٌ *** وَذَرْواً (بِلاَ رَوْمٍ) بِها التَّا فَثَقَّلاَ

وَٱلصَّٰٓفَّٰتِ صَفًّا ۝١ فَٱلزَّٰجِرَٰتِ زَجْرًا ۝٢ فَٱلتَّٰلِيَٰتِ ذِكْرًا ۝٣ وَٱلذَّٰرِيَٰتِ ذَرْوًا ۝١ أَتُمِدُّونَنِۦ بِمَالٍ

In sūrat an-Nissā بَيَّتَ طَّآئِفَةٌ.

994 - وَخَلاَّدُهُمْ (بِالْخُلْفِ) فَالْمُلْقِيَاتِ *** فَالْمُغِيرَاتِ فِي ذِكْراً وَصُبْحاً فَحَصِّلاَ

Khallād makes idghām with khulf of tā-at-anīth in 2 letters in sūrat al-Mursalāt, al-ˇādiyāt فَٱلْمُلْقِيَٰتِ ذِكْرًا ۝٥ فَٱلْمُغِيرَٰتِ صُبْحًا ۝٣
he reads also withidth-hār.

12- Fatḥ, Imālah and Taqlīl

Imālah literally means to incline. Technically, qurrā` defined it as the sound of inclination of a fatḥah towards a kasrah, or an alif towards a yā. If the sound of inclination is 50% alif and 50% yā, then it is known as imālah kubrā or idjāˇ.

If the sound of inclination is less towards yā, about 75% alif, and 25% yā, then it is known as imālah sughrā or taqlīl. Minor deflection or taqlīl is the sound which is in between imālah kubrā and fatḥ. The opposite of imālah is fatḥ. Fatḥ is the normal sound of an alif in which the mouth has to be open straight up, vertically.

The Imālah Kubrā

291 - وَحَمْزَةُ مِنْهُمْ وَالْكِسَايِيُّ بَعْدَهُ (أَمَالاَ) *** ذَوَاتِ الْيَاءِ حَيْثُ تأَصَّلاَ

A main rule in the recitation of Ḥamza is that he makes imālah kubrā for Dthawāt ulyā. This yā has to be an original one. Such as:

ٱلۡيَتَٰمَىٰٓ ، أَدۡنَىٰٓ ، تُوَفَّىٰ ، تَوَلَّىٰ ، يُوحَىٰٓ ، وَكَفَىٰ .

Ḥamza makes imālah sughrā / taqlīl, in some words icluding: ٱلتَّوۡرَىٰةَ

Dthawāt ulyā: The words that contain an alif at the end, that has either (i) originated from a yā, (ii) swiched over from a yā, (iii) or returned to a yā (which is a maqṣūrah / small, feminine alif that is written on a yā. *How to know if a word is Dthawāt ulyā or not*:

292 - وَتَثْنِيَةُ الأَسْماءِ تَكْشِفُها وَإِنْ *** رَدَدْتَ إِلَيْكَ الْفِعْلَ صَادَفْتَ مَنْهلاَ

In order to know whether a word is from dthawāt ulyā or not, especially when it ends with an alif, you should make the following: If the word is a noun, try to get the dual name / form. If the yā appears, then it is from dthawāt ulyā.قَالَ مُوسىٰ لِفَتٰىهُ- هُدىٰ هُدَيَانِ

{وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ}, قَالَ مُوسَايَانِ لِفَتَيٰهُ.

And if it is a verb, try to “return it to yourself” نادَىٰ , تَوَلَّى/ نَادَيتُ- تَوَلَّيتُ

In other words, put the verb in the first-person singular past-tense form. If it has yā, then it is considered from Dthawāt ulyā. Imām ash- Shāṭibī gave us some examples here from Dthawāt ulyā:

293 - هَدى وَاشْتَرَاهُ وَالْهَوى وَهُدَاهُمُ *** وَفِي أَلِفِ الْتَأْنِيثِ فِي الْكُلِّ مَيَّلاَ

Alif ut-Ta-nīth at the end of a dthawāt ulyā indicates either a literal or figurative feminine word. Alif ut-Ta-nīth or the feminine alif is written as an extra small alif on yā, that is either the fourth or fifth letter in a word. They fall on the wazn of 5 weights on the words: faˇla (with any vowel on the fā)فَعْلَىٰ فِعْلَىٰ فُعْلَىٰ and Fuˇāla (with 2 vowels on the fā, ḍammah and fatḥa).

294 - وَكَيْفَ جَرَتْ فَعْلى فَفيهَا وُجُودُهَا *** وَإِنْ (ضُمَّ أَوْ يُفْتَحْ) فُعَالى فَحَصِّلاَ

Dthawāt ulyā that end in a feminine alif and are on the wazn of fuˇla that is written with a ḍammah on the "fā" are:

فُعْلَى: الدُنيا - القُرْبى - الأُنثى – مُوسى – القُصْوى – طُوبى - دُنْيا – الوُسْطى – قُرْبى - أُنثى- وَالعُزى - الْوُثْقى- الحُسْنى- الْأُولى- السُّفْلى - العُلْيا- الْمُثْلى- زُلْفى- وَسُقْياهَا - الرُجْعى- عُقْبى

Faˇla that is written (with a fatha on the first letter): فَعْلَى: والسَّلوى – التَّقوى – ٱلْقَتلى - المَوتى – صَرعى – مَرضى – شَتى – نَجْوى - يحيى

Fiˇla (with a kasrah on the first letter): فِعْلَى: إِحْدى-سِيماهُم-ضِيزى- عِيسى

Fuˇāla, (with a ḍammah on the first letter): فُعَالَى: فُرَادى-كُسالى-أُسارى

Faˇāla (with a fatha on the first letter): فَعَالَى: ٱلْيَتَمى - الْأَيامى - النَّصارى

295- فِي اسْمِ فِي الْاِستِفْهَامِ أَنَّى وَفِي مَتى *** مَعاً وَعَسى أَيْضاً (أَمَالاَ) وَقُلْ بَلى

Ḥamza makes imālah for some alifs that have unknown origins. Such as the questioning words: (أَنّى – مَتى) (ياأسفى-عَسى- بَلى-يَوَيْلَتى) and

296 – (وَمَا رَسَمُوا بالْيَاءِ) - And any alif that is written with yā), يا حسرتى - طَغى-نادى-ٱلرُّجْعى-ٱلمَرْعى-تَرْضى-ٱلْهَوى-أَعْمى-الَاعْلى-هُدى-فَتى-المأْوى-استوى-غَوى-

296 – (وَمَا رَسَمُوا بالْيَاءِ) غَيْرَ لَدى وَمَا زَكى *** وَإِلى مِنْ بَعْدُ حَتَّى وَقُلْ عَلَى

"And any alif that is written as a yā" could be considered dthawāt ulyā; غَـيْر: excluding these 5 words that are pronounced without imālah or taqlīl: حَـــتَّى –إِلَى-زَكَى-عَلَى-(لَدَا-لَدَى). Imām al- Mutawalli collected 13 words that are written with an alif and are never

pronounced with imālah or taqlīl, as the origin of their alif is a wāw. عَصَاهُ- عَصَاكَ-عَصَایَ- شَفَا جُرْفٍ- سَنَا بَرْقِهِ -

عَصَا شَفَا إِنَّ الصَّفَا أَبَا أَحْدٍ سَنَا مَا زَكَى مِنكُمْ خَلَا وَعَلَا وَرَد

عَـفَا وَنَجَا قُلْ مَعَ بَدَا وَدَنَا وَدَعَا جَمِيعًا بِوَاوٍ لَا تُمَالُ لَدَا أَحَد

297 - وَكُلُّ ثُلاَثِيٍّ (يِزِيدُ) فَإِنَّهُ (مُمَالٌ) *** كَزَكَّاهَا وَأَنْجَى مَعَ ابْتَلَى

All thulāthī verbs (only 3 letters long): عَــفَا-نَجَـا-زَكَى, does not have imālah, as they end in an alif, or yā, that is originated from wāw - نَجَـوتَ زَكَـوتَ- عَفَـوتَ. If any of the following letters is added to the thulāthī verb, then it becomes thulāthī mazīd, written in yā: (-مَ-ن-ء أَدْنِيَ- تَـزَّكَى- أَنجَيْكُم-ٱبْتَلِى-أَنجِى-أَزْكَى-أَدْنِيَ-ت- تُتَلِى-ى-يَحْيَى-ٱسْـتَ-ٱسْـتَعَلِى- ـّ – زَكَّيْهَـا (مَأْوِىٰ-مَثْوِىٰ),. Ḥamza makes imālah for this type of dhawāt ulyā.

298 - وَلَـكِنَّ أَحْيَا عَنْهُمَا (بَعْدَ وَاوِهِ) *** ويَحْيَى - ولَا يَحْيَى- {أَمَاتَ وَأَحْيَا}

Ḥamza and Al-Kisā-ī read the word (أَحْيَـا), that is preceded with a wāw, with an imālah. If there is no wāw present before it, then Ḥamza will not make an imālah. However, he read the following words with an imālah: هَدٰنِى - تُقَيَّةً - مُّزْجَىٰةٍ - ٱلْخَوَايَآ

304 - وَأَمَّا ضُحَاهَا وَالضُّحَى وَالرِّبَا مَعَ *** الْقُوَى (فَأَمَالاَهَا) وَبِالْوَاوِ تَخْتَلاَ

Ḥamza reads some words, (which have an alif that is originated from a wāw), with imālah. (Their dual form is in yā: رِبَيَان- ضُحَيَان)

وَٱلضُّحَىٰ – ٱلرِّبَوٰاْ - ٱلْقُوَىٰ - وَضُحَىٰهَا – ضُحَىٰهَا

306 - وَممَّا (أَمَالاَهُ) أَوَاخِرُ آيٍ مَّا *** بطِه وَآيِ النَّجْمِ كَيْ تَتَعَدَّلاَ

307 - وَفِي الشَّمْسِ وَالأَعْلى وَفِي اللَّيْلِ *** الضُّحى وَفِي اقْرَأَ وَفِي وَالنَّازِعَاتِ تَمَيَّلاَ

308 - وَمِنْ تَحْتِهَا ثُمَّ الْقِيَامَةِ فِي *** الْمَعَارِجَ يا مِنْهَالُ أَفْلَحْتَ مُنْهِلاَ

Ḥamza makes imālah when reading the words, most of which are Dthawāt ulyā, that appear at the verses-ends in the 11 Sūrahs (for whatever word is appropriate for imālah) that were mentioned by ash-Shāṭibī: Sūrat (Ta-ha, an-najm, al-Qiyāmah, an-Naziˇāt, al-Maˇarij, ˇAbasa, al-Aˇlā, ash-Shams, al-Layl, aḍ-Ḍuha, Al-ˇalaq).

309 - رَمى صُحْبَةٌ أَعْمَى فِي الإِسْراءِ ثَانِيًا *** سِوًى وَسُدًى (فِي الْوَقْفِ) عَنْهُمْ تَسَبُّلاِ

Ŝuḥbah make imālah for 2 words in sūrat (al-Anfāl) and (al-Isrā'a) (فَهُوَ فِي الْآخِرَةِ أَعْمٰى) (وَلَـٰكِنَّ اللَّهَ رَمٰى).

Ash-Shāṭibī mentioned two cases in verses 309 and 310, in which Ḥamza doesn't make an imālah waṣlan of the alif that is followed by a sākin, as we drop the alif of imālah due to the *rule* of preventing the meeting of two sākin letters. The rule states to drop the first sākin letter if it is a madd letter that is followed by either a *sākin nūn* of tanwīn (in17 places): (أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾ أَلَـمْ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ) مَوْلًى- مُّسَمًّى- مُّفْـتَرًى-أَذًى-رِبًـا- يَكُ نُطْفَةً) in sūrahs al-Qiyāmah and Tā-hā, غُزًّى، ضُحًى- طُوًى- مَثْوًى-عَمًى- قُرًى-فَتًى- مُصَلًّى- مُّصَفًّى- هُـدًى. Or if the alif of imālah is followed by any sākin: -عِيْسَى بْنِ مَرْيَم-مُوسَى الْكِتَابَ

والْقَتْلَى الْحُرُّ-وجَنَى الْجَنَّتَيْنِ-وذِكْرَى الدَّارِ- وطَغَا الْمَاءُ.

This alif could be read with imālah only when stopping (waqfan) on that word. The same principle is applicable in verse 310.

310 - وَرَاءُ تَراءَى فازَ فِي شُعَرَايِهِ *** وَأَعْمى فِي الإِسْرا حُكْمُ صُحْبَةٍ أَوّلاَ

Ŝuḥbah make imālah of (فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ) in (sūrat ash-Shuˇarā`), for the rā only in the continous reading (waṣlan), as well as for:
(رِءَا الشَّمْسَ - رِءَا ٱلْقَمَرَ) in sūrat al-Anˇām.

However, Ḥamza reads both the rā and hamzah of (تَـرَٰٓءَا) with imālah waqfan. The same principle applies when the alif of the imālah is followed by a mutaḥarrik. (رِءَا كَوْكَبًـا-رِءَاه مُسْـتَقِرًّا) in sūrhas (al-Anˇām and an-Naml). Ḥamza has a main recitation rule of: تَرَٰٓءَا

235- وَحَمْزَةُ عِنْدَ الْوَقْفِ (سَهَّلَ هَمْزَهُ) *** إِذَا كَانَ وَسْطًا أَوْ تَطَرَّفَ مَنْزِلاَ

which states “If he stops on a word that contains a hamzah, he has to make tas-hīl for the hamzah”. And, in the case that this waqf is made on a word that contains a wājib muttaṣṣil madd, like: تَرَٰٓءَا , then he has to read this obligatory connected madd in two ways: first he reads it with a full length, 6 ḥarkāt, madd. Second, he reads it with qaṣr of the madd, or 2 ḥarkāt. Ḥamza makes imālah for فِى هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْءَاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾ in sūrat al-Isrā’.

311 - وَمَا بَعْدَ رَاءٍ شَاعَ حُكْمًا وَحَفْصُهُمْ *** يُوَالِي بِمَجْرَاهَا وَفِى هُودَ أُنْزِلاَ

Ḥamza makes imālah of a rā of dtha-watur-rā`,which are written with a yā (at the end of a word) that is preceded by the rā. It means that they end with an alif maqṣūrah that is preceded by rā like in (تَرَىٰ-يُرَىٰٓ-أَرَىٰ-أُخْرَىٰ-ٱلْقُرَىٰٓ-ذِكْرَىٰ-ٱلْكُبْرَىٰ-بُشْرَىٰ-سُكَارَىٰ-مَجْرَىٰهَا-النَّصَارَىٰ-أُسَارَىٰ)

312 - نَأَى شَرْعُ يُمْنٍ بِاخْتِلاَفٍ وَشُعْبَةٌ *** فِى الإِسْرَا وَهُمْ وَالنُّونُ ضَوْءُ سَنًا تلاَ

Khalaf makes imālah of nūn and hamzah of the word (نَأَىٰ) in both sūrahs: al-Isrā`and Fuṣṣilat. While Khallād makes imālah only of hamzah but not the nūn of the word (نَأَىٰ) in both sūrahs (ونَأَىٰ بِجَانِبِه).

313 - إِنَاهُ لَهُ شَافٍ وَقُلْ أَوْ كِلاَهُمَا *** شَفَا وَلِكَسْرٍ أَوْ لِيَاءٍ تَمَيَّلاَ

Ḥamza makes imālah of a nūn and alif of the word (إِنَىٰهُ) which is in sūrat al-Ahzāb, (غير نَـاظرين إِنَىٰـهُ). Ḥamza makes imālah of alif of the word كِلاهُمَا which is in sūrat al-Isrā`. (أو كِلاهُمَا).

318 - وَكَيْفَ (الثُّلاَثِي غَيْرَ زَاغَتْ) بِمَاضٍ *** (أَمِلْ) خَابَ خَافُوا طَابَ ضَاقَتْ فَتُجْمِلاَ

319 - وَحَاقَ وَزَاغُوا جَاءَ شَاءَ وَزَادَ فُزْ *** وَجَاءَ ابْنُ ذَكْوَانٍ وَفِي شَاءَ مَيَّلاَ

320 - *** وَقُلْ صُحْبَةٌ بَلْ رَانَ وَاصْحَبْ مُعَدَّلاَ

The Imālah of the alif in the ten verbs

Excluding the word زاغت, Ḥamza makes imālah in 10 Verbs;

(جَاءَ – شَاءَ – زَادَ – خَابَ – طَابَ-ضَاقَتْ–وَحَاقَ-خَافَ-رَانَ–زَاغَ – زَاغُوا**)** with two conditions: (1) To be a thulāthī verb, consists of three letters, the middle one has to be a madd letter alif. (2) Past tense verb.

وَقَدْ خَابَ مَنِ افْتَرَىٰ - وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا - وَخَافَ وَعِيدِ - وَإِنِ امْرَأَةٌ خَافَتْ - خَافُوا عَلَيْهُم - فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ - وَضَاقَتْ عَلَيْهُمُ الْأَرْضُ بِمَا رَحُبَتْ - وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ - مَا زَاغَ الْبَصَرُ - فَلَمَّا زَاغُوا - وَلَقَد جَّاءَكُم مُّوسَىٰ - وَجَاءَوا عَلَىٰ قَمِيصِهِ - إِلَّا مَن شَاءَ اللَّهُ - فَلَوْ شَاءَ لَهَدَاكُمْ - وَزَادَهُ بَسْطَةً - فَزَادَتْهُمْ إِيمَانًا.

Note: Excluding the following words, Ḥamza doesnot make imālah
1- It is not a verb: وَضَايِقٌ. 2- It is not a past tense verb: يَخَافُونَ.

3- It is not a thulāthī: أَزَاغَ ، فَأَجَاءَهَا.

325 - *** وَمَعَهُ فِى الْبَوَارِ وَفِى الْقَهَّارِ حَمْزَةُ (قَلَّلاَ)

Ḥamza makes *taqlīl* in those alifs that are followed by a rā which is majrūr, with a kasrah on a rā`at the end of a word (mutaṭarrifah):

like in (وأحلوا قومهم دار البوار) of (Sūrat Ibrāhīm), and the word: (الْقَهَّارِ), ٱلتَّوْرَىٰةَ (wherever they appear).

326 - وَإِضْجَاعُ ذِى رَاءَيْنِ حَجَّ رُوَاتُه *** كَالأَبْرَارِ وَ(التَّقْلِيلُ) جادَلَ فَيْصَلاَ

Ḥamza makes taqlīl in the alif that is between 2 rā`s, in a condition that the second rā` has to be majrūr in a kasrah on a rā mutaṭarrifah (at the end of a word): إِنَّ كِتَابَ الأَبْرَارِ لفى عليين (in sūrat al-Muṭṭaffīn), (دَارَ الْقَرَارِ) (Sūrat Ibrāhīm), (مِنَ الْأَشْرَارِ أَتَّخَذْنَاهُمْ سُخْرِيًا) (Sūrat Ŝād).

329 -*** ضِعَافًا وَحَرْفَا النَّمْلِ ءَاتِيكَ قَوَّلاَ / 330 – (بِخُلْفٍ) ضَمَمْنَاهُ***

Khallād makes imālah in the alif of 2 words (with khulf), means that he allawes fatḥ also. (i) The word ضِعَافًا in (sūrat an-Nissā`). (ii) He also makes imālah in the alif that is written after the hamzah in the word ءَاتِيكَ in (Sūrat an-Naml), twice:

(أَنَا ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ - أَنَا ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيكَ طَرْفُكَ)

While Khalaf makes imālah without khulf in all these places.

13- The Rules of Easing the Hamzah (Waqfan)

Since hamzah is considered a difficult letter to pronounce; due to jahr and shiddah in it, and due to its articulation point being deep in the throat and far from the mouth, the Arabs and the qurrā` allow changes to be made in it to ease the pronunciation (Takhfīf

of the hamzah). These changes include: tas-hīl bayna bayna, ibdāl, naql and ḥadthf.

235-وَحَمْزَةُ عِنْدَ الْوَقْفِ (سَهَّلَ هَمْزَهُ) *** إِذَا كَانَ وَسْطًا أَوْ تَطَرَّفَ مَنْزِلاَ

Ḥamza makes tas-hīl when he stops on a hamzah. Here, tas-hīl is the general method of takhfīf, or making the hamzah light in pronounciation. Tas-hīl includes all types of takhfīf: (tas-hīl bayna bayna, ibdāl, naql and ḥadthf) and occurs on a hamzah in the middle of a word, mutawassiṭah, or at the end of it, mutaṭarrifah.

1- Tas-hīl bayna bayna means to read a hamzah between its sound and the sound of the madd letter which corresponds to its ḥarakah.

2- Ibdāl means to replace or substitute the hamzah by a letter of madd that corresponds to the ḥarakah of the preceding letter.
3- Naql: is the transfer of the ḥarakah of a hamzah to the sākin letter before it, then dropping the hamzah.

237- وَحَرِّكْ بِهِ مَا قَبْلَهُ مَتَسَكِّنًا *** وَأَسْقِطْهُ حَتّى يَرْجِعَ اللَّفْظُ أَسْهَلاَ

الْأَرْضَ - الَرْضَ - الَاخِرَةَ – اِلنسَانَ - مَنَ امَنَ - خَلَوِ الَىٰ - قُلِ انْ – قَدَ افْلَحَ.

4- *Ḥadthf*, means to delete something i.e. the deletion of a hamzah.

Ḥamza uses at least one of these rules when stopping on a hamzah.

Waqf on the word that has a hamzah for Ḥamza and Hishām.

The Waqf of Ḥamza on a Hamzah

The takhfīf of a hamzah is classified into 2 types:

1- *The takhfīf qiyasi*, considers the hamzah and follows taṣrīf rules of the word‘s conjugation and this is the mathhab of Ash-Shāṭibi. Includes ibdāl, tas-hīl, naql, idghām with sukūn and rawm, p. 65.
2- *The takhfīf rasmī*, follows the rules of the hamzah’s rasm and this is the mathhab of Abi ˇUmar ad-Dāni and Makkeyy ibn Abi Ṭālib. It includes ibdāl with sukūn, rawm, ishmām (p.65) and ḥadthf of the hamzah. In any of these cases, we deal with the hamzah according to the letter that is preceding it, when Hamza pauses on a word that contains hamzah.

A hamzah is either mutaṭarrifah or mutawassiṭah, (by itself or mutawassiṭah bizaā-id). Mutaḥarrikah or sākinah, (the sukūn is either aṣli lazim or ˇāriḍ).

14- First: If Hamzah Sākinah is Preceded by a Mutaḥarrik Letter ➔ Then, make Ibdāl

236- (فَأَبْدِلْهُ) عَنْهُ حَرْفَ مَدٍّ مُسَكَّنَا *** وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلاَ

Ḥamza makes ibdāl of a sākin hamzah into a letter of madd which corresponds to the ḥarakah of the letter before it. waqfan only. Whether the hamzah sākinah appears at the *1-beginning* of a word, (i.e., Mutawassiṭah bikalimah), its sukūn is always original or Aṣli

(لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ: لِقَآءَنَا ٱيتِ: إيتِ) (إِلَى ٱلْهُدَى ٱئْتِنَا: إِلَى ٱلْهُدَى ٱيتِنَا: إِيتِنَا)
(الْمَلِكُ ائْتُونِي-الْمَلِكُ اوْتُونِي- إِيتُونِي)(يَاصَالِحُ ائْتِنَا- يَاصَالِحُ وْتِنَا- إِيتِنَا) (يَقُولُ ٱئْذَن لِّي: يَقُولُ ٱوْذَن- إِيذَن) (ٱلَّذِى ٱؤْتُمِنَ أَمَانَتَهُ / ٱلَّذِى ٱيْتُمِنَ-أُوْتُمِنَ) (أَنِ ٱئْتِ: أَنِ ٱيتِ: إيت)

2- *In the middle*, and its sukūn is always aṣli (as is true for 3 & 4). Mutawassiṭah by itself.(-يَأْكُلُ-يَاكُلُ- يُؤْفَكُ-يُوفَكُ- يُؤْخَذُ-يُوخَذُ- مُؤْمِنٌ-مُومِنٌ-)

مَّأْكُولٍ - مَّاكُولٍ – يَأْمُرُ - يَامُرُ – بَوَّأْنَا - بَوَّانَا – تَأْثِيماً – تَاثِيمَا – تَأْخُذُونَهُ – تَاخُذُونَهُ – مَأْمَنَهُ- مَامَنَهُ - الْمُؤْمِنُونَ - الْمُومِنُونَ - شَأْنٍ - شَانٍ - اسْتَئْذَنَكَ – اسْتَاذَنَكَ - الذِّئْبُ – الذِّيبُ – وَبِئْرٍ – وَبِيرٍ – فَبِئْسَ – فَبِيسَ - شِئْتُمَا - شِيتُمَا - وَجِئْنَا –وَجِينَا – شِئْتُمْ - شِيتُمْ

3- Mutawassiṭah bizaā-id (letter): eg.,:فَأْتُوا - فَاتُوا – وَأْتُوا - وَاتُوا

4- *At the end of* a word (and its sukūn could be original or ˘āriḍ): Mutaṭarrifah with sukūn aṣli lazim: majzūm or mabni.

اقْرَأْ- اقْرَا - يُنَبَّأُ - يُنَبَّا - يَشَأْ - يَشَا - نَشَأْ- نَشَا - نَبِّئْ – نَبِّ – وَهَيِّئْ - وَهَيِّ- وَيُهَيِّئْ - وَيُهَيِّ

5- Mutaṭarrifah with sukūn ˘āriḍ, eg.,: إِن امْرُؤٌ - يَسْتَهْزِئُ - الْمَلَأُ

بَدَأَ-بَدَا- أَنشَأَ-أَنشَا- أَسْوَأَ-أَسْوَا- النَّبَإِ-النَّبَا- حَمَإٍ-حَمَا- مَلْجَإٍ-مَلْجَا / السَّيِّئِ-السَّيِّ- يُبْدِئُ-يُبْدِي- يُنشِئُ – يُنشِي – امْرِئٍ - امْرِي- شَاطِئِ - شَاطِي - الْبَارِئُ - الْبَارِي/ امْرُؤٌ - امْرُو)،

Note: Ḥamza, will not make ibdāl *waṣlan*.

Ḥamza makes ibdāl of a sākin hamzah into a letter of madd which corresponds to the ḥarakah before it. In no. 5- Mutaṭarrifah with sukūn ˘āriḍ at waqf, for a hamzah that is maftūḥah, make ibdāl with sukūn only. Add to the ibdāl with sukūn, tas-hīl with rawm (p.65) in both hamzahs that are maksūrah and the maḍmūmah.

243- وَرِءْيَا عَلَى (إِظْهَارِهِ وَإِدْغَامِهِ) *** وَبَعْضٌ بِكَسْرِ الْها لِيَاءٍ تَحَوَّلاَ

244- كَقَوْلِكَ أَنْبِئْهُمْ وَنَبِّئْهُمْ

There are 2 rules in these 2 verses

In (أَحَسَنُ أَثَاثاً وَرِءْياً), if Ḥamza stops on these words: (وَرِئْيًا) in sūrat Maryam, (تُؤْوِى) in al-Aḥzāb and (تُؤْوِيْه) in al-Maˇārij), he makes ibdāl of the sākin hamzah into a yā and a wāw. Due to ijtimāˇ methalyn in one word, Ḥamza makes idghām with khulf of the mubdal wāw and yā into the following sākin wāw and yā`(تُوِّى-رِيِّا) Accordingly, he reads with one mushaddad wāw or yā. Also, as after ibdāl, both the yā and wāw are ˇāriḍ, then Hamza makes ith-hār: (تُوْوِىْ -رِيْيَا), as if the hamzah is still there. The same rule is applied to 3 of the words in sūrat Yūsuf: (رُؤْيَاكَ- الرُّؤْيَا- رُءْيَاىَ), he makes ibdāl of the sākin hamzah into a wāw. Linguistically, you cannot make idghām of a wāw into a yā. In the Arabic language, an extra rule can be applied here. Due to ijtimāˇ of wāw sākin that is preceding a yā in one word, it is allowed to swich the mubdal و wāw into a yā, then merge it into the sākin yā (رُءْيَاىَ: رُوْيَايْ- رُيَّايْ).

244- كَقَوْلِكَ أَنْبِئْهُمْ وَنَبِّئْهُمْ *** / *** وَبَعْضٌ بِكَسْرِ الْها لِيَاءٍ تَحَوَّلاَ

In (أَنبِئْهُمْ بِأَسْمَائِهِم) sūrat al-Baqarah, (وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَاهِيمْ) al-Ḥijr and (وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ) al-Qamar, if Ḥamza stops on these words: (أَنبِئْهُمْ- نَبِّئْهُم), he makes ibdāl of the sākin hamzah into a yā, and after ibdāl, the hā may be read with kasrah also:

(أَنبِيهُمْ-أَنبِيهِمْ، نَبِّيهُمْ- نَبِّيهِمْ).

A hamzah is either mutaḥarrikah or sākinah.

(2) The Hamzah mutaḥarrikah is divided into 2 types:

1- Preceded by a mutaḥarrik letter.

2- Preceded by a sākin letter, which is in 4 types: sākin ṣaḥiḥ or one of the madd letters

Second: If Hamzah Mutaḥarrikah is Preceded by

15- (A) A Sākin Letter: Ŝaḥiḥ: ➔ Make Naql

237 – (وَحَرِّكْ) بِهِ مَا قَبْلَهُ مَتَسَكِّنًا *** وَأَسْقِطْهُ حَتّى يَرْجِعَ اللَّفْظُ أَسْهَلاَ

An-Naql (or naql ul-ḥarakah) means to transfer the harakah of the hamzah to the sākin saḥiḥ letter before it, then drop the hamzah.

Naql can happen 1- within the same word for a hamzah that is mutawassiṭah or mutaṭarrifah

مِلْءُ- شَطْأَهُ-الْقُرْءَانَ-جُزْءاً-النَّشْأَةَ-يَسْأَمُونَ-يَجْأَرُونَ- الْخَبْءَ- مَسْئُولَا- ٱلظَّمْـَٔانُ- مَذْءُومَا-

مِلْ-شَطَه-ٱلْقُرَان-جُزَا-النَّشَة- النشاة-يَسَمُون-يَجَرُون- الْخَبْ- مَسُولَا –ٱلظَّمَان- مَذُومَا-

مَسْئُولونَ-مَسُولون - سِيٓءَ-سِيْ- سِيّئَتْ-سِيَت - يسْأَلونَ-يَسَلُون- رِدْءًا- رِدًا - جِيٓءَ- جِيْ

2- Also, to lām At-Taˇrīf, (the definite article). -ٱلْأَرْضَ- الَرْض

ٱلْإِنسَانُ-الِنسَان-ٱلْآخِرَة-الَاخِرَة –الْأَفْئِدَةَ- الَفْئِدة – الَفِدة- ٱلْأُولِىٰ –الُولِى – ٱلْإِيمان- الِيمان

3- Naql can happen between two words:

قَدْ أَفْلَحَ- قَدَ افْلَحَ- قُلْ أُوْحِىَ- قُلُ اوْحِىَ- مَنْ ءَامَنَ- مَنَ امَن- مَن أُوْتِىَ-مَنُ اوْتِى-

4- Naql of ḥarakah to a līn letter: خَلَوْ إِلى-مَوْبِلًا-سَوْءَاتِكم-شَيْئاً- كهَيْئَةِ،

ٱسْتَيْـَٔسَ- السَّوْءِ شَيْءٍ)(خَلَوِ لَى-مَولًا-سَوَاتِكم-شَيَاً-كَهَيَةِ- اَسْتيَس- السَّوِ- شَيِ-سَواتِهما)

5- *Naql to sākin nūn of a tanwīn*: عَذَابٌ أَلِيمٌ-عَذَابُنَلِيمْ-أَيَّامٍ أُخَرَ: أَيَّامِنُخَرْ،

كُفْؤًا أَحَدٌ: كُفْؤَنَاحَدٌ In all of these cases, Ḥamza transfers the ḥarakah of every hamzat ul-qaṭˇ to the sākin letter before it and drops the hamzah, as long as the sākin is not a letter of madd or mīm al-jamˇ. These two things are *Exceptions* of the *An-Naql*. It is forbidden to transfer the ḥarakah of a hamzah to mīm al-jamˇ or a madd letter.

Apply the rules of the waqf that is ˇāriḍ for the sukūn, as Ḥamza stops on mutaṭarrifah mutaḥarrikah with sukūn ˇāriḍ, as follows:

1- For hamzah mutaṭarrifah maftūḥah الْخَبْءَ : make naql with sukūn

2- For hamzah mutaṭarrifah maksūrah الْمَرْءِ : Add to the naql with sukūn, naql with rawm, (p. 65).

3- For hamzah mutaṭarrifah maḍmūmah مِلْءُ-دِفْءٌ: make naql with sukūn, with rawm and ishmām, (p. 65).

15- *Second: Hamzah Mutaḥarrikah is Preceded by*

(B) A sākin madd letter, which is 3 types: alif, wāw or yā

(I) If Hamzah Mutawassiṭah or Mutaṭarrifah is Preceded by an Alif, Then Make ➔ Tas-hīl with madd and qaṣr for a hamzah (i) Mutawassiṭah

238- سِوَى أَنَّهُ مِنْ بَعْدِ أَلِفٍ جَرى *** (يُسَهِّلُهُ) مَهْمَا تَوَسَّطَ مَدْخلاَ

دُعَآءً وَنِدَآءً- تَرَآءَتِ-غُثَآءً-أَبْنَآءَنَا وَأَبْنَآءَكُم وَنِسَآءَنَا وَنِسَآءَكُم-جِآءَهُمْ-خَآبِفِينَ-
وَالْقَلَآبِدَ-ءَابَآبِهِم-الْمَلَآبِكَةِ-بِأَسْمَآبِهِم-إِسْرَآبِيلَ-ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ-هَآؤُمُ- يُرَآؤُنَ.

208 - وَإِنْ حَرْفُ مَدٍّ قَبْلَ (هَمْزٍ مُغَيَّرِ) *** يَجُزْ قَصْرُهُ (وَالْمَدُّ مَا زَالَ أَعْدَلاَ)

Ḥamza reads a hamzah mutaḥarrikah, that is preceded by an alif, in an easy way, with the (tas-hīl) between the hamzah and the letter of madd which agrees with its ḥarakah, (-208) then he has to read the obligatory muttaṣṣil madd in two ways: madd and qaṣr.

Apply the same rule for the following case, which is also a madd muttaṣṣil, in verse 239.

Second: Hamzah Mutaḥarrikah is preceded by a sākin madd letter

(I) (B) If Hamzah Mutaṭarrifah is Preceded by an Alif, then make ➔ 3 ibdāl in: madd, tawassuṭ and qaṣr & Tas-hīl in madd and qaṣr

239- (وَيُبْدِلُهُ) مَهْمَا تَطَرَّفَ مِثْلُهُ وَيَقْصُرُ *** أَوْ يَمْضِ عَلَى الْمَدِّ أَطْوَلاَ

When a hamzah mutaḥarrikah mutaṭarrifah is preceded by an alif, then Ḥamza makes tas-hīl of this hamzah (as explained in the previous verse 238) and also he changes it into an alif. (i.e., Ḥamza makes 3 Ibdāl only for a hamzah that is maftūḥah with madd into: tūl, tawassuṭ and qaṣr: ٱلدِّمَآءَ-جِـآءَ, while adding to the 3 Ibdāl, 2 tas-

hīl with rawm in madd 6 & 2 ḥarakāt for the hamzah that is maksūrah ٱلنِّسَآءِ-ٱلْمَآءِ- ٱلسَّمَآءِ-سَوَآءٍ , or a hamzah that is maḍmūmah: ٱلْمَآءُ-شُرَكَآءُ-يَشَآءُ- ٱلسَّمَآءُ-ٱلسُّفَهَآءُ. These 5 ways are called: 5 Al-Qiyās.

Explanation of the 3 ibdāl in madd, tawassuṭ and qaṣr

1st: Ḥamza must stop with sukūn on any hamzah mutaṭarrifah.
2nd: He makes ibdāl of a hamzah sākinah into a madd letter. -236.
3rd: After this Ibdāl, literally means replace or substitute. In Ibdāl, the hamzah is replaced by a letter of madd that matches the يَشَآءُ ḥarakah of the preceding letter. If this happened, then 2 sākin alifs are placed next to each other, which causes ijtimāˇ as-sākinayn. Here, the rules of tajwīd allow either: (a) Two sākin letters to come together in one word during waqf only, then Tawassuṭ (madd 4 ḥarakāt) is made for this alif. Or (b) To prevent the meeting of two sākin letters by 1- Inserting another alif in between, then Tūll is made for this alif. 2- Dropping the first alif, then qaṣr will be made for the mubdalah alif as in (بَدَأَ -أَنشَأَ). 3- Dropping the second alif, then qaṣr and Tūll, of madd will be made for this alif. Tawassuṭ is also allowed here by the qurrāˋ as in the case when stopping on madd ˇāriḍ. Thus, 3 lengths of madd (2, 4 and 6 ḥarakāt) will be made after Ibdāl of this alif. The takhfīf qiyāsī for it will be 5 qiyāsī ways if adding tas-hīl in madd and qaṣr.

Second: Hamzah Mutaḥarrikah is preceded by a sākin madd letter:

15- (C) Either Wāw or Yā (Zā-idah or Aṣliyyah): ➔ Make Idghām of a Wāw or Yā Zā-idah or Aṣliyyah

into mubdal from a hamzah, mutawassiṭah or mutaṭarrifah.



240- وَ(يُدْغِمُ) فِيهِ الْوَاوَ وَالْيَاءَ مُبْدِلاَ *** إِذَا زِيدَتَا مِنْ قَبْلُ حَتَّى يُفَصَّلاَ

Wāw or yā zā-idah: is not originally a part of the word (i.e. it is not considered one of the root-letters (fā, ˇayn or lām ul-kalimah). Rather, it comes between the ˇayn and lām ul-kalimah, as explained in the following: Wazn = Scale

The word	قُرُوٓءٍ	النَّسِيٓئُ	بَرِيٓئٌ	خَطِيٓئَتُهُ	هَنِيٓـًٔا
Its Wazn	فُعُولٍ	الْفَعِيلُ	فَعِيلٌ	فَعِيلَتُهُ	فَعِيلًا

Scale (anything that determines or serves as a pattern; a model)

Ḥamza stops on a hamzah mutaḥarrikah with sukūn, makes ibdāl of it into a wāw or yā, then makes idghām of the wāw or yā zā-idah into the mubdal wāw or yā. As in: *hamzah mutawassiṭah:*

(خَطِيٓئَتُهُ-خَطِيَّتُهُ)(خَطِيٓـَٔاتِكُمْ-خَطِيَّاتِكُمْ)(هَنِيٓـًٔا-هَنِيًّا)(مَّرِيٓـًٔا-مرِيًّا)(بَرِيٓـُٔونَ-بَرِيُّونَ)

As Ḥamza stops on a *hamzah mutaṭarrifah* mutaḥarrikah with sukūn ˇāriḍ, then *apply the rules of the waqf that is ˇāriḍ for the sukūn* as follows: 1- For hamzah maksūrah: (قُرُوٓءٍ-قُرُوٍّ), read the idghām with 1 mushaddad wāw or yā with sukūn and with rawm. 2- For a hamzah maḍmūmah: (النَّسِيٓئُ-ٱلنَّسِيُّ)(بَرِيٓـُٔ-بَرِيٌّ)(دُرِّيٓـُٔ- دُرِّيٌّ) make idghām with sukūn, with rawm and ishmām, (p.: 65).

Note: Ibdāl without idghām will not be allowed.

Second: Hamzah Mutaḥarrikah is preceded by a sākin madd letter:

15- (C) Wāw or Yā Aṣliyyah: ➔ Naql & Idghām of a Wāw or Yā Aṣliyyah into mubdal hamzah Mutawassiṭah or Mutaṭarrifah



251 - وَمَا وَاوٌ أَصْلِيٌّ تَسَكَّنَ قَبْلَهُ أوِ الْيَا فَعَنْ بَعْضٍ (بِالإِدْغَامِ) حُمِّلاَ ***

If hamzah mutaḥarrikah, whether mutawassiṭah or mutaṭarrifah is preceded by a sākin wāw or yā aṣliyyah (part of the original word), then Ḥamza makes ibdāl with idghām the same way that was applied before to the zā-idah. While in the aṣli wāw or yā sākinah of madd or līn, Naql will also be allowed.

Note: In naql, wāw or yā will not be mushaddad, but in idghām, they will be mushaddad. Hamzah Mutawassiṭah:

سَوْأَة: سَوَه-سَوَّه-سِيِّئَتْ-سِيَتْ-سِيَّتْ-سَوْءَاتِكُمْ-سَوَاتِكُمْ-سَوَّاتِكُمْ-شَيئاً: شَيَاً- شَيَّاً- كَهَيْئَةِ-كَهَيَةِ-كَهَيَّة-سَوَاتِهِمَا- سَوَّاتِهِمَا-اَسْتَيْئَسَ-اَسْتَيَسَ-اَسْتَيَّسَ-السُّوْأىٰ: السُّوِىٰ- السُّوّىٰ

For hamzah *mutaṭarrifah* after sākin wāw or yā *aṣliyyatayn,* make:

1- *Naql,* (considering this sākin wāw or yā as if it is a sākin ṣaḥiḥ).

2- *Ibdāl,* idghām, dealing with wāw or yā as if it were zā-idatayn.

Apply the rules of the waqf that is ˇāriḍ for the sukūn: For hamzah that is *maftūḥah*: ٱلسُّوْءَ:ٱلسُّوّ-سُوْءَ: سُوْ-سُوّ-سِيْءَ: سِيْ-سِيّ، جِيْءَ-جِيْ-جِيّ make both naql and idghām with sukūn only (read it with 2 ways).

For a hamzah *maksūrah* make naql and idghām with sukūn and rawm. شَيءٍ-شَيِ- شَيّ- السُّوْءِ: السُّوْ-السُّوّ- السَّوْءِ-السَّوْ-السَّوّ read it with 4 ways.

For hamzah *maḍmūmah* read naql and idghām with sukūn, rawm and ishmām. الْمُسِيءُ: الْمُسِيْ- الْمُسِيّ- لَتَنُوءُ: لَتَنُوْ-لَتَنُوّ (read it with 6 ways).

After mentioning the rules of: 1st a hamzah *sākinah* that is preceded by a mutaḥarrik letter, 2nd a hamzah *mutaḥarrikah* that is preceded by a sākin letter. Now we'll discuss 3rd a hamzah *mutaḥarrikah* is preceded by a mutaḥarrik letter, there are 9 possibilities or combinations:

1-3) Hamzah maftūḥah after any of the 3 harakāt سَأَلَ – يُؤَيِّدُ - خَاطِئَةٍ

4-6) Hamzah maksūrah after any of the 3 harakāt. يَئِسْنَ-سُئِلُوا- خَاطِئِينَ

7-9) Hamzah maḍmūmah after the 3 harakāt رُؤُوسُ – رَؤُفٌ - مُسْتَهْزِؤُونَ

Third: A Hamzah Mutaḥarrikah is Preceded by a Mutaḥarrik Letter: 16-➔ Make tas-hīl and / or ibdāl for 9 types of ḥarakāt

241- وَيُسْمِعُ بَعْدَ الْكَسْرِ وَالضَّمِّ (هَمْزُهُ *** لَدى فَتْحِهِ) يَاءًا وَوَاوًا (مُحَوَّلاَ)

1- If a hamzah maftūḥah comes after a kasr, then ibdāl will take place into yā. e.g., خاطِئَة-ناشِئَة Al-Akhfash reads as خَاطِيَةٍ and نَاشِيَةً.

خَاطِئَةٍ -نَاشِئَةَ-مِّاْئَةٌ-مِّاْئَتَيْنِ-فِئَةٌ-فِئَتَيْنِ-بِأَيِّكُمْ -وَلِأَنْعَامِكُمْ- وَنُنشِئَكُمْ-لِئَلَّا- لِأَهَبَ.

2- If a hamzah maftūḥah appears after a damm, then ibdāl to wāw

يُؤَيِّدُ - يُوَيِّدُ – يُؤَلِّفُ – يُوَلِّفُ – مُؤَذِّنٌ – مُوَذِّنٌ – فُؤَادَكَ – فُوَادَكَ – وَلَوْ يُؤَاخِذُ - يُوَاخِذُ-

يُؤَخِّرُ – يُوَخِّرُ – وَلُؤْلُؤًا – وَلُولُوَا - مُؤَجَّلاً- مُوَجَّلاً) 242- وَفِى غَيْرِ هذَا (بَيْنَ بَيْنَ) ***

In the remaining 7 combinations tas-hīl bayna bayna will be made. Besides the tas-hīl, Ḥamza may make ibdāl, naql or ḥadthf

245- *** وَالاَخْفَشُ بَعْدَ الْكَسْرِ والضَّمِّ (أَبْدَلاَ)

246- بِيَاءٍ وَعَنْهُ الْوَاوُ فى (عَكْسِهِ) وَمَنْ *** حَكَى فِيهِمَا كَالْيَا وَكَالْوَاوِ أَعْضَلاَ

3- If a hamzah maḍmūmah comes after a kasr or the (opposite),

أَنبِئُونِي- أَنبِيُونِي - مُسْتَهْزِيونَ- فَمَالِئُونَ -فَمَالِيونَ- لِيُوَاطِئُوا-لِيُوَاطِيُوا - سَنُقْرِئُكَ-سَنُقْرِيُكَ

4- If a hamzah maksūrah comes after a damm, then ibdāl will be made by al-Akhfash and also tas-hīl according to Sebawayh e.g.

(سُئِلوا – سُولوا × - سُيِلوا) (سُئِل - سُول) (سُئِلت - سُولت) (مستهزئُون: مستهزيون)

سَنُقْرِئُكَ: سَنُقْرِيُكَ×- سَنُقْرِءكَ، الْخَاطِئُونَ: الْخَاطِيُونَ- الْخَاطِون- فَمَالِئُونَ: فَمَالِيُونَ

But no one from the qurrā` followed al-Akhfash in this way of the ibdāl (in no. 3, 4), which opposes the rules. And Ash-Shāṭibī said it is hard to apply this ibdāl.: وَمَنْ *** حَكَى فِيهِمَا كَالْيَا وَكَالْوَاوِ أَعْضَلاَ

Because the takhfīf of a word like: سَنُقْرِئُك , as an instance, is the tas-hīl of the hamzah between it and the wāw سَنُقْرِءك, and not the ibdāl into yā, which is hard to pronounce and incorrect with regard to the rules of the language. And the takhfīf of a word like: سُئِلوا , is the tas-hīl of the hamzah between it and the yā سُيِلو, and not the ibdāl into wāw.

And thus al-Akhfash made ibdāl in 4 types of mutaḥarrik hamz (plural of hamzah) that comes after a mutaḥarrik letter. As (2) were mentiond in verse 241.

5-9- In the remaining 5 combinations, tas-hīl will be made when both ḥarakahs match or hamzah mutaḥarrikah follows fatḥ, like in:

5- A hamzah maftūḥah that comes after a fatḥ, سَأَلَ-مَئَآبٍ-تَأَذَّنَ-شَنْئَانُ

6- A hamzah maḍmūmah that comes after ḍamm بِرُءُوسِكُمْ بِرُءوسِكُمْ

7- A hamzah maksūrah that comes after a kasr,

(خَاسِئِينَ - خَاسِيينَ) (خَاطِئِينَ - خَاطِينَ) (بَارِئِكُمْ - بَارِيكُمْ) (مُتَّكِئِينَ - مُتَّكِينَ)

8- A hamzah maksūrah that comes after fath بَئِيسٍ-يَومَئِذٍ-حِينَئِذٍ- مُطْمَئِنٌ

9- A hamzah madmūmah that comes after a fath يَكْلَؤُكُمْ-تَؤُزُّهُمْ-رَؤُفٌ

Waqf Ḥamza Includes 2 Main Methods of Takhfīf: Qiyasi and Rasmī.

Qiyasi ways for a hamzah mutaḥarrikah that is preceded by a mutaḥarrik letter can be divided into 2 types: Ibdāl and tas-hīl.

1- Make 2 ibdāl: The 1st is for a hamzah maftūḥah that is preceded by a Kasr فِئَةٍ into a yā maftūḥah فِيَّة , نُنشِئَكُمْ- فِئَةٍ- مِأْئَةَ

2- Make the 2nd ibdāl for a hamzah maftūḥah that is preceded by a damm يُؤَيد into wāw maftūḥah يُوَيِّدُ. فُؤَادَكَ، مُّؤَجَّلًا

3- Make tas-hīl for the remaining 7 hamz: (3-9). There are additional changes made to some of them from the rasmī ways like: ibdāl or ḥadthf.

17- At-Takhfīf Ur-Rasmī

Waqf according to the rasm ** * وَقَدْ (رَوَوْا) أَنَّهُ بِالخَطِّ كانَ مُسهّلاَ

Some qurrā` from the Maghrib, including Imāms: Makkeyy ibn Abi Ṭālib, Fāris ibn Aḥmad, Abū ˇUmar ad-Dāni, Ash-Shāṭibī and others narrated that Ḥamza stopped on some words with takhfīf rasmī – those types of takhfīf which are in accordance with the rasm (script) of ˇUthmān's Muṣḥaf: being *ibdāl and ḥadthf* only.

245- فَفِي الْيَا يَلِي والْوَاوِ (وَالحَذْفِ) رَسْمَهُ *** وَالاَخْفَشُ بَعْدَ الْكَسْرِ والضَّمِّ (أَبْدَلاَ)

246- بِيَاءِ وَعَنْهُ الْوَاوُ فى عَكْسِهِ وَمَنْ *** حَكَى فِيهِمَا كَالْيَا وَكَالْوَاوِ أَعْضَلاَ

The takhfīf *rasmī* is divided into 4 categories, in which hamzah is:

1- Written on wāw: هُزْؤًا - كُفْؤَا- يَنشَؤُ- تَظْمَؤُ- يَتَفَيَّؤُ- يَبْدَؤُ- تَفْتَؤُ

2- Written on a yā: إِيتَائ – تُبْرِئُ- يُبْدِئُ -يَسْتَهْزِئُ

3- Preceded by an alif: تِلْقَائ - إِيتَائ

4- Not preceded by an alif: مَلْجَا- مَلْجَأَ

In all of these categories, hamzah is *mutaṭarrifah or mutawassiṭah ibdāl* is only used when the hamzah is written on top of a rasm of wāw or yā. *Ḥadthf* is only used when the hamzah is not written on top of a rasm wāw or yā. Like in: مُسْتِهْزِءُونَ

However, it does not mean that wherever the hamzah is written as yā or wāw, that ibdāl will be allowed into a yā or wāw and so on. And it does not mean that when the hamzah is not written on a rasm, that ḥadthf will be allowed.

نِسَآؤُكُمْ - وَأَبْنَآؤُكُمْ - أَوْلِيَآؤُهُمْ / خَآئِفِينَ - الْمَلَآئِكَةِ - مِن نِّسَآئِهِمْ / يُرَآءُونَ - جَآءُوكُمْ.

In these examples only tas-hīl will be made and no ibdāl is allowed. In reality, the recitation of the Qur-ān is a Sunnah; the latter generations must take it from the earlier ones. It is based on what is transmitted and proven in the qirā-ah.

Note: The alif is not mentioned, as it is either ibdāl like in يَشَأْ, or tas-hīl, like in تَأَذَّنَ , and in both cases, *Ḥamza will follow the rasm*.

247- وَمُسْتَهْزِءُونَ (الْحَذْفُ فِيهِ) وَنَحْوِهِ *** وَضَمٌّ (وَكَسْرٌ قَبْلُ قِيلَ وَأُخْمِلاَ)

Ḥadthf is permitted in every hamzah that fulfils these conditions:

1- Is maḍmūmah, 2- Is not written on a letter (rasm), 3- Comes after a kasrah, 4- And is followed by a wāw maddiyyah. As in:

(مْسْتَهْزِءُونَ-فَمَالِئُونَ-مُتّكِئُونَ-الْخَاطِئُونَ-لِيوَاطِئُوا-أَنْبِئُونِي-وَيَسْتَنْبِئُونَكَ-لِيطْفِئُوا)

وضَمٌّ: Ash-Shāṭibī means that after the ḥadthf, you should make ḍamm of the letter which comes before the wāw maddiyyah to match its ḥarakah and to make it easy to pronounce.

(مْسْتَهْزُونَ- فَمَالُونَ- مُتَّكُونَ-الْخَاطُونَ-لِيواطُوا- أَنبُونِي- وَيَسْتَنْبُونَكَ -لِيطْفُوا-الصَّابُونَ)

(وَكَسْرٌ قَبْلُ قِيلَ وَأُخْمِلاً): He means that Nonee of the qurrā` followed the saying of: "after the ḥadthf, kīp the kasr as it is, for the letter which comes before the wāw maddiyyah". This is hard to pronounce and does not agree with the rules of the language.

Two Ways Waqfan on Hamzah Mutawassiṭah bizā-id

248 - وَمَا فِيهِ يُلْقى وَاسِطاً بِزَوَايِدٍ *** دَخَلْنَ عَلَيْهِ فِيهِ وَجْهَانِ أُعْمِلاَ

249 - كَمَا هَا وَيَا وَالَّلامِ وَالْبَا وَنَحْوِهَا *** وَلاَمَاتِ تَعْرِيفٍ لِمَنْ قَدْ تَأَمَّلاَ

If a hamzah is a mubtadi-ah, at the beginig of a word, then it becomes mutawassiṭah due to adding any extra letter before it, such as any one of the 10 zawā-id, then Ḥamza stops on it with 2 ways {taḥqīq then one (tas-hīl or ibdāl)}, also {(naql and sakt)}.

18. The 10 zawā-id, the takhfīf of the hamzah, waqfan

1- Hamzah: ءَأَنذَرْتَهُم-أَأُنبِّئُكُم (taḥqīq and tas-hīl of second hamzah)

2- Ba: لبِإمام (taḥqīq and tas-hīl). بِأَنَّهُم (taḥqīq then ibdāl, as in -241): If hamzah maftūḥah comes after kasr or ḍamm, then make ibdāl.

3- Sīn:سَأُرِيكُم - سَاوِىَ - سَأَصْرِفُ, 4- Fā: فَإِذَا-فَئَامِنُوا, 5- kāf: كَأَلْفِ - كَأَنَّهُم.

6- lām: لَأَنزَلَ -لَأَنتُم (taḥqīq and tas-hīl) ولِأَبَوَيْهِ (taḥqīq and ibdāl ولِيَبَوَيْهِ

7- lām At-Taˇrīf: ٱلْأَرْضَ-ٱلْإِنسَانَ-ٱلْآخِرَةِ (naql and sakt on the sākin lām)

Note: In lām At-Taˇrīf making the taḥqīq waqfan is not allowed.

8-Hā`at-tanbīh: هَـٰٓأَنتُمْ taḥqīq with madd 6 ḥarakāt and tas-hīl with madd and qaṣr), (6,2) ḥarakāt.9 - Wāw:وَأَنتم- وَأَبْقِى (taḥqīq, tas-hīl).

10- Yā-an-nidā`: يَـٰٓـَٔادَمُ-يَـٰٓإِبْرَٰهِيم-يَـٰٓأَهْل-يَـٰٓأَيُّها ,(taḥqīq with madd 6 ḥarakāt and tas-hīl with madd and qaṣr), (6,2) ḥarakāt.

Note: Ḥamza stops on the word (هَـٰٓؤُلَآءِ) with 15 ways.

Takhfīf 1st hamzah is taḥqīq in madd and tas-hīl in madd and qaṣr: (3ways). The takhfīf of the second hamzah is 5 qiyāsī (ways): 3 are Ibdāl and 2 are tas-hīl. Ibdāl with 3 lengths of the alif into 2, 4 and 6 ḥarakāt. Adding tas-hīl with rawm in madd and qaṣr. (5ways). If you multipy 3X5=15, but due to some tajwīd rules, only13 ways are allowed to recite. That is because the scholars prevent the opposite lengths in the case of tas-hīl of both hamzahs. Making tas-hīl of the 1st hamzah in qaṣr while, at the same time, making tas-hīl of the 2nd hamzah in madd, or the opposite, is not allowed.

The 13 ways that are allowed to recite (هَٰٓؤُلَآءِ) are as:

1-5: Taḥqīq in madd of the 1st hamzah while making the 5 qiyāsī ways of the 2nd hamzah.

6-9: Tas-hīl in qaṣr of the 1st hamzah while making the 5 qiyāsī of the 2nd hamzah, except one step is not allowed: making tas-hīl the 1st hamzah in qaṣr while tas-hīl with rawm of the 2nd hamzah in madd. In this case, only 4 are allowed.

10-13: Tas-hīl in madd of the 1st hamzah, while making 5 qiyāsī ways of the 2nd hamzah, except one step is not allowed: making tas-hīl of the 1st hamzah in madd while making tas-hīl with rawm of the 2nd hamzah in qaṣr. In this case, only 4 are allowed.

Hamza stops on (قُلْ أَؤُنَبِّئُكُم) (3:15): with 12 manners

The takhfīf of the first hamzah is 3ways: Naql, taḥqīq and sakt. The takhfīf of the second hamzah, as it is mutawassiṭah bizā-id, is 2 ways: taḥqīq and tas-hīl. The takhfīf of the third hamzah, maḍmūmah that comes after a kasr, is ibdāl and tas-hīl (2ways). If you multipy 3X2X2=12 ways.

قُلْ أَؤُنَبِّئُكُم	1st hamzah	2nd hamzah	3rd hamzah
2	Naql	Taḥqīq	Ibdāl, tas-hīl
2	Naql	Tas-hīl	Ibdāl, tas-hīl
2	Taḥqīq	Taḥqīq	Ibdāl, tas-hīl
2	Taḥqīq	Tas-hīl	Ibdāl, tas-hīl
2	Sakt	Taḥqīq	Ibdāl, tas-hīl
2	Sakt	Tas-hīl	Ibdāl, tas-hīl

Ḥamza stops on (ءَآلْـَٔـنَ) (10:51, 91): with 15 ways.

The first hamzah is an interrogative hamzatul qaṭˇa, it must carry a fatḥah and has to be always pronounced muḥaqqaqqah “a” ء. The second is hamzatul waṣl, he reads it with either ibdāl by turning hamzatul waṣl into a long 6 vowel alif of madd lāzim kalimī mukhaffaf, light, as hamzatul waṣl is followed by a sākin aṣli, and it is not a mushaddad letter. The takhfīf of the second hamzah is in 3 ways: ibdāl with madd in 6 ḥarakāt or 2 and tas-hīl The takhfīf of the third hamzah is in 5 ways: naql and sakt, both with madd ˇāriḍ into 6, 4 and 2 ḥarakāt, except that there is no sakt with the ibdāl with madd in 2 ḥarakāt, due to the hardship of making sakt and the meeting of the 2 sākin.

If you multipy 3X5=15 ways.

ءَآلْـَٔـنَ	2nd hamzah	3rd hamzah
3	Ibdāl with madd in 6 ḥarakāt	Sakt with madd ˇāriḍ into 6, 4 and 2 ḥarakāt
3	Ibdāl with madd in 6 ḥarakāt	Naql with madd ˇāriḍ into 6, 4 and 2 ḥarakāt
3	Ibdāl with madd in 2 ḥarakāt	Naql with madd ˇāriḍ into 6, 4 and 2 ḥarakāt
3	Tas-hīl	Sakt with madd ˇāriḍ into 6, 4 and 2 ḥarakāt
3	Tas-hīl	Naql with madd ˇāriḍ into 6, 4 and 2 ḥarakāt

19- Stop with Rawm and Ishmām on the Last Letter



250- وَاشْمِمْ وَرُمْ فِيمَا سِوى مُتَبَدِّلِ *** بِهَا حَرْفَ مَدٍّ وَاعْرِفِ الْبَابَ مَحْفِلاً

Waqf according to which ḥarakah is on the last letter of the word. Waqf means to stop at the end of a complete word long enough to renew the breath with the intention of continuing recitation. Considering the different ways in which waqf can be made, waqf with sukūn is the primary manner of stopping. You are only allowed to stop with sukūn on a fatḥah, a sākin ṣaḥīḥ or a mubdal madd letter.

Ḥamza is amongst the qurrā` who stop with rawm and ishmām.

Rawm is the partial pronunciation of a kasrah or a ḍammah on the last letter, while lowering the voice, when making waqf.

Ishmām indicates a soundless ḍammah, by rounding the lips and muting the voice, directly after reciting the sukūn of the last letter during waqf. Rawm and ishmām are both allowed on a dammah, whilst rawm is allowed on a kasrah.

Rawm or Ishmām are Not Allowed in the Following Cases:

1- Fatḥah, sukūn or any sākin madd letter (mubdal from a hamzah), is preceded by a ḥarakah that matches it. If Ḥamza stops on a hamzah mutaṭarrifah that is preceded by a mutaḥarrik letter, he makes ibdāl into a madd letter. This madd letter is sākin, so there is no rawm or ishmām allowed in any sākin mubdal madd.

(الْمَلَأُ - الْمَلَا - لُؤْلُؤٍ - لُولُو – الْبَارِىءُ - الْبَارِى – يَشَأْ - يَشَا)

These 2 types are mentioned by Ash-Shāṭibī in:

-فَأَبْدِلْهُ عَنْهُ حَرْفَ مَدٍّ مُسَكَّنًا * وَمِنْ قَبْلِهِ تَحْرِيكُهُ قَدْ تَنَزَّلاَ / - وَيُبْدِلُهُ مَهْمَا تَطَرَّفَ مِثْلُهُ

Rawm and ishmām are allowed in any letter which acquired the ḥarakah of a hamzah, and also in any letter which is mubdal from a hamzah (other than alif). Like in a hamzah *mutaṭarrifah* that is preceded by a sākin other than alif, after making naql or idghām:
1- These sākin ṣaḥiḥ letters acquire a ḍammah or a kasrah after making naql of this ḥarakah to them, like in: (دِفْءٌ). (دِفْ)

2- After making idghām into a mubdal wāw or yā from a hamzah maḍmumah or maksūrah on the end of a word, like in: (قُرُوءٍ - شَيءٌ)

252- وَمَا قَبْلَهُ التَحْرِيكُ أَوْ أَلِفٌ مُحَرَّكاً *** طَرَفاً فَالْبَعْضُ بالرَّوْمِ سَهَّلاَ

Rawm and ishmām are allowed after making tas-hīl in a hamzah *mutaṭarrifah* that has a ḍammah or a kasrah and is preceded by a mutaḥarrik or an alif. In this case, we exclude the sākin madd letter that is (mubdal from the hamzah), and also stopping with sukūn.

(يَشَآءُ - الْمَلَأُ- –يُبْدِئُ - تَفْتَأُ)

253- وَمَنْ لَمْ يَرُمْ وَاعَتدَّ مَحْضاً سُكُونَهُ *** وَأَلْحَقَ مَفْتُوحاً فَقَدْ شَذَّ مُوغِلاَ

Amongst the qurrā`of qerā-et Ḥamza who went astray, away from the right true way of recitation, there are those who stop with sukūn maḥḍ only without making any rawm or ishmām; and those who make rawm or ishmām in a letter which has a fatḥah, like that which has a ḍammah or kasrah, they are not making any difference between them.

254- وَفِي الْهَمْزِ أَنْحَاءٌ وَعِنْدَ نُحَاتِهِ *** يُضِيءُ سَنَاهُ كُلَّمَا اسْوَدَّ أَلْيَلاَ

Ash-Shāṭibī–may Allāh shower him with mercy- mentioned that there are a lot of narrations (authentic and not authentic) about the stopping of Hamza on the hamzah in the books of the qira-āt. He narrated for us only the authentic ways of these recitations of the Qur-ān , which is a sunnah. The latter generations must take from

the earlier ones. Therefore, recite the Qur-ān only as you have been taught to be on the light of knowledge.

20-A- Ḥamza Pauses on the Sākin That Precedes Hamzatel qaṭˇ



227 - وَعَنْ حَمْزَةَ فى الْوَقْفِ خُلْفٌ وَعِنْدَهُ *** رَوَى خَلَفٌ فى الْوَقْفِ سَكْتًا مُقَلَّلاَ

Ash-Shāṭibī mentioned the "naql" in rewaiat Warsh, then in verse 227 he followed this by saying that Ḥamza also makes naql waqfan with khulf, وَعَنْ حَمْـزَةَ فى الْوَقْـفِ خُلْـفٌ, the taḥqīq (in a sākin mafṣūl) or the sakt (in a sākin mawṣūl) could be the second way in reading. *Ḥamza* or one of his rowah makes sakt with khulf also at the same spot of naql. The sakt is divided into 2 types according to the spot, is it within one word or between two words. Muttaṣṣil, connected or munfaṣṣil, separated. The other way of the khulf depends on how the status of reading these words, is it waṣlan or waqfan.

20-B- Sakt: A Short Breathless Pause on The Sākin Mawṣūl

Naql occurs:1- Within the same word. As the sākin lām At-Taˇrīf:

(ٱلْآخِرَةِ - الَاخِرَه – الْأَرْضَ - الَرْضَ –الْإِنسَانَ- الِنسَانَ – الْأُولِى – الُولِى – الْإِيمَانَ- الِيمَانَ)

is written muttaṣṣil, connected to the word, the sakt after it is called: Sakt on mawṣūl ˇāam, or sākin muttaṣṣil.

Waṣlan: *Ḥamza* makes sakt on this mawṣūl first, (i.e., muqaddam fīl-adā`). Second, *Khallād* makes taḥqīq, (i.e., he reads like Ḥafṣ).

Waqfan: *Ḥamza* makes naql then sakt. (It is explained in diagrams)

228 - وَيَسْكُتُ فى شَىْءٍ وَشَيْئًا وَبَعْضُهُمْ *** لَدَى اللَّامِ لِلتَّعْرِيفِ عَنْ حَمْزَةٍ تَلاَ

This sākin mawṣūl includes another type, in which: شَيْءٌ- شَيْءٍ وَشَيْئًا

Ḥamza also makes sakt, *waṣlan*, first, (i.e., muqaddamun fīl-adā`). The sakt occurs between the ya sākin and the hamzah, waṣlan only.
Second, Khallād makes taḥqīq, (i.e., he reads like Ḥafṣ).
Waqfan: Ḥamza makes naql with khulf, then, idghām second. Such as in: (شَيْئًا – شَيَاً – شَيَّاً – شَيءٍ - شَيِ – شَيِّ - شَيْءٌ – شَيُ - شَيُّ)

20-C- Sakt on sākin mafṣūl, that is between two words.

Khalaf only makes sakt in *khulf* between the sākin ṣaḥiḥ letter and the hamzah mutaṭarrifah, in these 3 types of naql:1- Any ṣaḥiḥ sākin letter, 2- Līn letter, 3-the sākin nūn of the tanwīn: كُفْؤَنَاحَدٌ

قَدَ افْلَحَ - قُلُ اوحِيَ - مَنَ امَنَ - مَنُ اوتِي - خَلَوِ خَلَوِلَى - هَلَ اتِاكَ حَدِيثُ الْغَاشِيَةِ - ابْنَيَ ادَمَ -لِّيُرَوَاْ اعْمَلَهُمْ - مِنَ ايَّامِرِ اخَرَ - عَذَابٌ لِيمٌ - فَجَعَلَهُ غُثَآءً أَحْوَيٰ

227 - وَعَنْ حَمْزَةَ فِى الْوَقْفِ خُلْفٌ وَعِنْدَهُ *** رَوَى خَلَفٌ فِى الْوَقْفِ سَكْتًا مُقَلَّلاَ

This sākin mafṣūl includes 4th type of sakt, which occurs between mīm al-jam˘ and the following hamzah: عَلَيكُمْ أَنفُسَكُم-عَلَيهُمْ إن

Waṣlan, *Ḥamza* reads with taḥqīq, in all types of sākin mafṣūl, then *Khalaf* makes sakt. Following the way of Abi al-Fatḥ Faris.
Waqfan: Ḥamza makes naql in these 3 types of naql: with *khulf*, the taḥqīq will be read second. In which Khalaf follows the way of Tāhir ibn Ghalbūn. Third, *Khalaf* makes sakt, following the way of Abi al-Fatḥ Faris.
*As it is well known that naql to mīm al-jam˘ is forbidden, so Ḥamza makes taḥqīq only, then Khalaf makes sakt. عَلَيكُمْسأَنفُسَكُم
In many cases takhfīf *rasmī* agrees with takhfīf *qiyāsī* when the hamzah is written on a rasm means wāw or yā and they matche the

ḥarakah before them, means kasrah comes before yā and ḍammah comes before wāw. Like in: -مُؤْمِنُونَ

21-The Special Words of Ḥamza (Farsh)



The Arabs use hā-assakt, or pausing hā, which is a sākin hā in both waṣlan and waqfan, to show the vowel of the last letter. Hamza deletes the 7 hā-at assakt waṣlan. Ash-Shāṭibī states:

652 - وَسَكِّنْ شِفَاءَ وَ(اقْتَدِهْ) حَذْفُ هَايِهِ *** شِفَاءً وَبِالتَّحْرِيكِ بِالْكَسْرِ كُفِّلاَ

Ḥamza reads waṣlan with ḥadthf of hā-essakt in all of its 7 places in the Qur-ān: 1- لَمْ يَتَسَنَّهْ (2:259) 2- فَبِهُدَىٰهُمُ ٱقْتَدِهْۖ (6:90) 3-6 in sūratul Hāqqah: وَمَآ أَدْرِىٰكَ مَا هِيَهْ ﴿١٠﴾ 7- كِتَٰبِيَهْ ﴿٢٥﴾ حِسَابِيَهْ ﴿٢٦﴾ مَالِيَهْ ﴿٢٨﴾ سُلْطَٰنِيَهْ (101:10)

2- He reads these كُفْؤًا - هُزْؤًا waṣlan, while waqfan, he reads in 2 ways: with ibdāl كُفْوا ، هُزْوا or naql كُفَا - هُزَا.

3- وَإِلَيْهِ يَرْجَعُونَ/ تَرْجَعُونَ / تَرجِعُ الْأُمُورُ with fatḥah

590 - وَفِي أُمِّ مَعْ فِي أُمِّهَا فَلِأُمِّهِ لَدَى *** الْوَصْلِ ضَمُّ الهَمْزِ بِالْكَسْرِ شَمْلَلاَ

591 - وَفِي أُمَّهَاتِ النَّحْلِ وَالنُّورِ وَالزُّمَرْ *** مَعَ النَّجْمِ شَافٍ وَاكْسِرِ الْمِيمَ فَيْصَلاَ

The shīn in the verse is an indication of Ḥamza and Al-Kisā-ī. Ḥamza reads the word (أم) with 4-a- kasrah of the hamzah waṣlan and waqfan in sūrat an-Nisā`(فَلِإِمِّهِ السُّدُسُ - فَلِإِمِّهِ الثُّلُثُ), to match the kasrah that is preceding the hamzah.

4-b- He reads with kasrah of *hamzah* waṣlan only in these 2 words in sūrahs az-Zukhruf (فِيٓ إِمِّ الْكِتَابِ) and al-Qaṣaṣ (فِيٓ إِمِّهَا رَسُولاً), to

match the kasrah or the yā that is preceding the hamzah.

4-c- He reads with kasrah of *hamzah* and *mīm* waṣlan only in 4 sūrahs: an-Naḥl (أَخْرَجَكُمْ مِن بُطُونِ إِمَّهَاتِكُمْ), an-Nūr (أَوْ بِيوتِ إِمَّهَاتِكُم), az-Zumar (خَلَقَكُمْ فِي بُطُونِ إِمَّهاتِكُمْ) and an-Najm (أَجِنَّةٍ فِي بُطُونِ إِمَّهاتِكُمْ)

4-d- Ḥamza reads -in starting the words (in 2 and 3)- with dammah of the hamzah and fatḥah for the mīm, like all the reciters.

487 - وَفِى أَمْ يَقُولُونَ الْخِطَابُ كَمَا عَلاَ *** شَفَا وَ(رَءُوفٌ) قَصْرُ صُحْبَتِهِ حَلاَ

The word صُحبة is a letter code that indicats (Shuʿbah, Ḥamza and Al-Al-Kisā-ī), they make qaṣr for the word رَءُفٌ, which means there is no wāw maddiyyah.

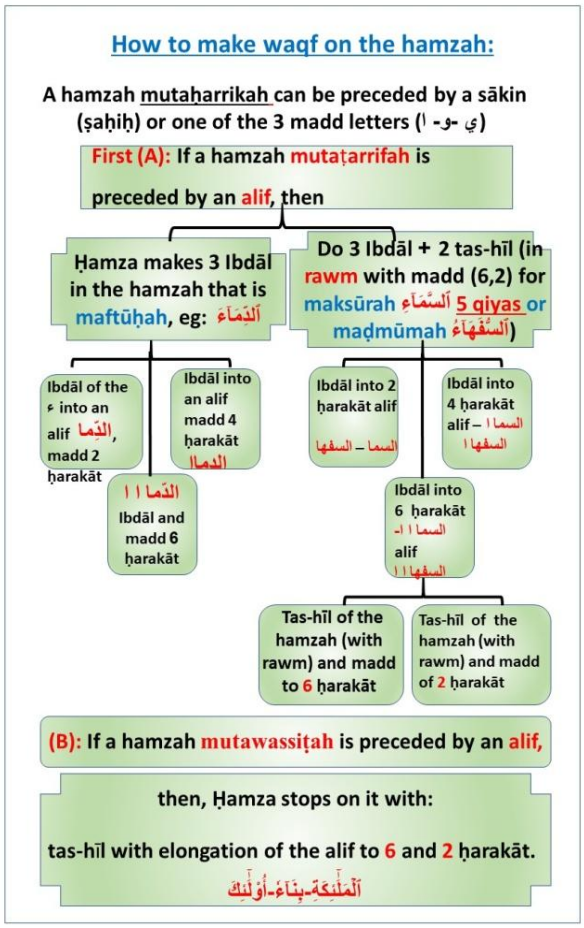
وُلْدًا – الرِّيحَ - يَبْشُرُ- لَمَسْتُمُ النِّسآءِ - تُمآسُّوهنّ - لَرَءُفٌ - رَءُفٌ - جُزْءا - جَبْرَءِيل- مِيكآءِيلَ

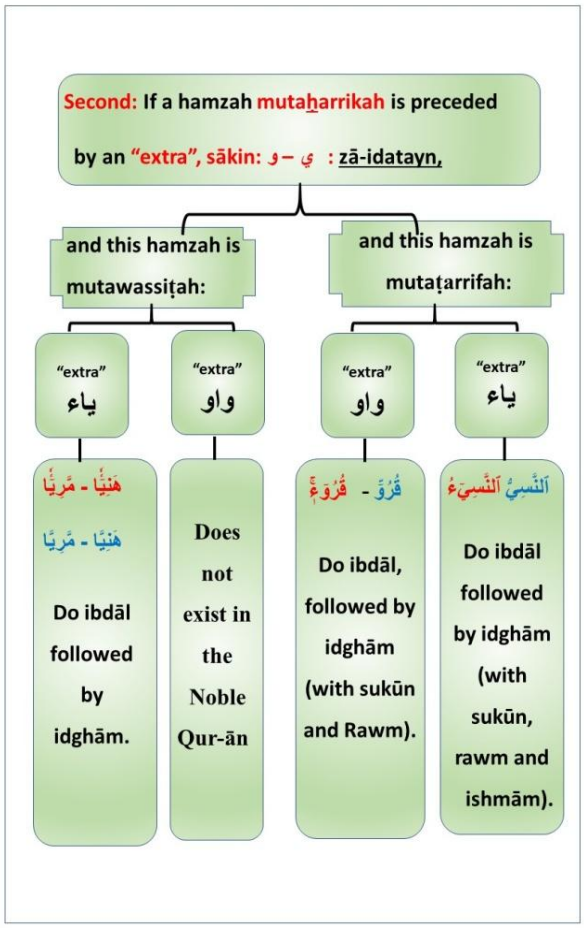
He reads خُطْوَاتِ the ط with sukūn, يَبْنَيّ with kasrah wherever they occur. He reads all of these words with kasrah on the first letter:

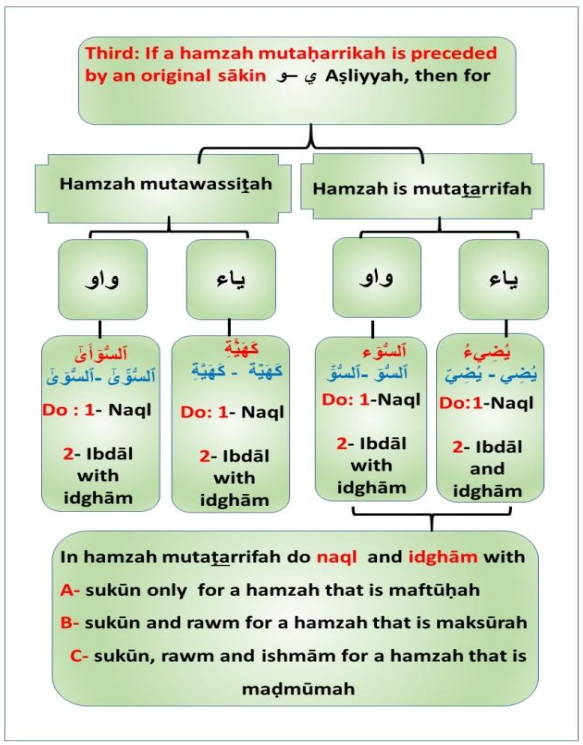
عِيونًا – شِيوخًا - ٱلْغِيُوبِ – بِيوتًا – الْبِيوتَ - جِيوبِهِنَّ

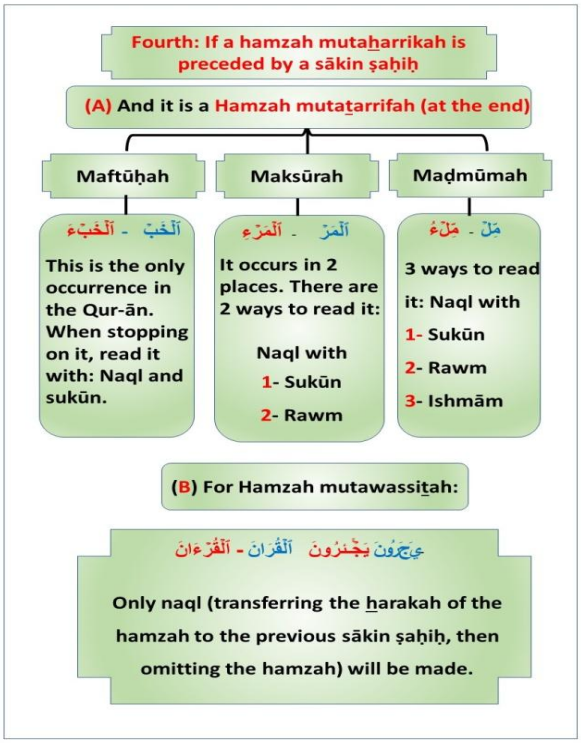
22- *A Summary of Waqf Ḥamza on the Hamzah*



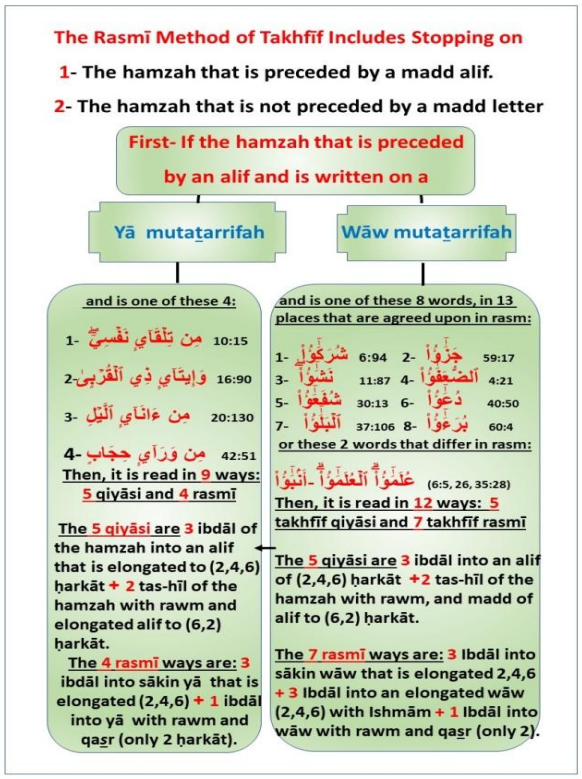

How to make waqf on the hamzah:
A hamzah mutaḥarrikah can be preceded by a sākin (ṣaḥiḥ) or one of the 3 madd letters (ا -و- ي)
First (A): If a hamzah mutaṭarrifah is preceded by an alif, then
Ḥamza makes 3 Ibdāl in the hamzah that is maftūḥah, eg: ٱلدِّمَآءَ
Do 3 Ibdāl + 2 tas-hīl (in rawm with madd (6,2) for maksūrah ٱلسَّمَآءِ 5 qiyas or maḍmūmah ٱلسُّفَهَآءُ)
Ibdāl of the ء into an alif ٱلدِّما, madd 2 ḥarakāt
Ibdāl into an alif madd 4 ḥarakāt الدِّمـاا
Ibdāl into 2 ḥarakāt alif السما – السفها
Ibdāl into 4 ḥarakāt alif – السماا السفهاا
الدّما ا ا Ibdāl and madd 6 ḥarakāt
Ibdāl into 6 ḥarakāt السما ا ا- alif السفهاا
Tas-hīl of the hamzah (with rawm) and madd to 6 ḥarakāt
Tas-hīl of the hamzah (with rawm) and madd of 2 ḥarakāt
(B): If a hamzah mutawassiṭah is preceded by an alif,
then, Ḥamza stops on it with:
tas-hīl with elongation of the alif to 6 and 2 ḥarakāt.
ٱلْمَلَٰٓئِكَةِ-بِنَآءً-أُوْلَٰٓئِكَ

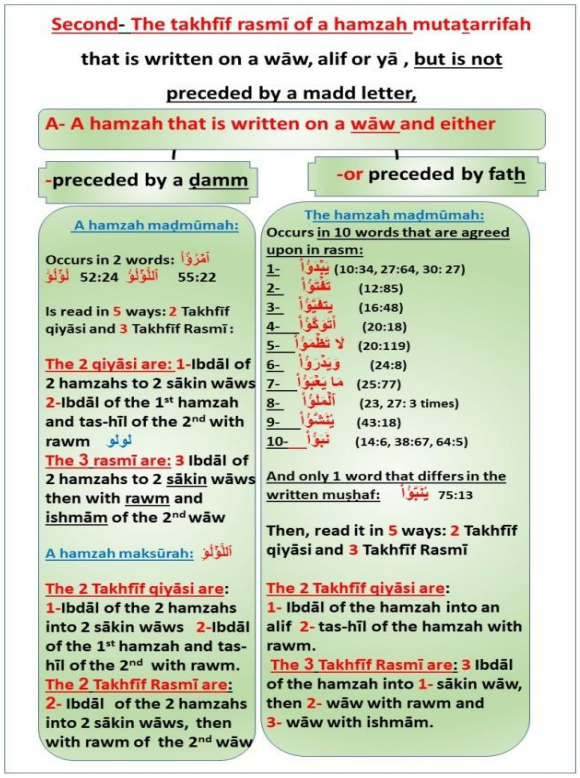

Second: If a hamzah mutaḥarrikah is preceded by an "extra", sākin: و – ي : zā-idatayn,
and this hamzah is mutawassiṭah:
and this hamzah is mutaṭarrifah:
"extra" ياء
"extra" واو
"extra" واو
"extra" ياء
هَنِيًّا - مَّرِيًّا
هَنِيًا - مَّرِيًا
Do ibdāl followed by idghām.
Does not exist in the Noble Qur-ān
قُرُوٓءٍ - قُرُوٓءٌ
Do ibdāl, followed by idghām (with sukūn and Rawm).
ٱلنَّسِيُّ ٱلنَّسِيٓءُ
Do ibdāl followed by idghām (with sukūn, rawm and ishmām).

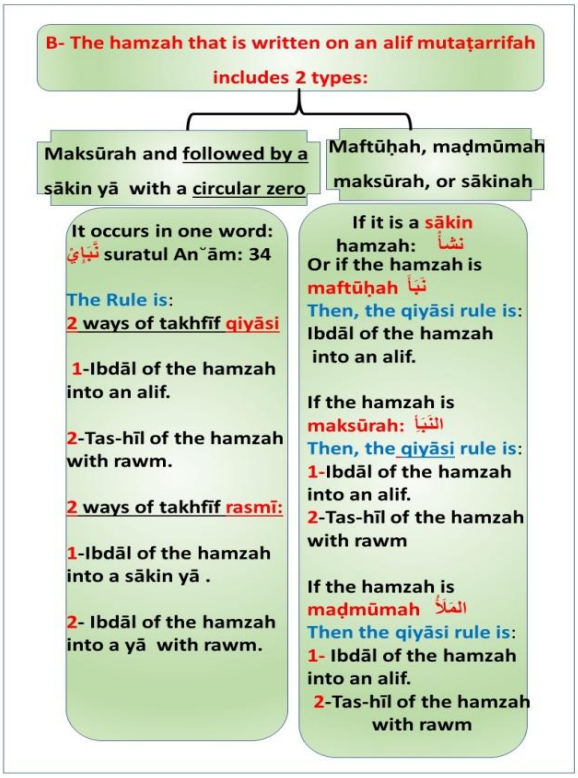

Third: If a hamzah mutaḥarrikah is preceded by an original sākin و – ي Aṣliyyah, then for
Hamzah mutawassiṭah
Hamzah is mutaṭarrifah
واو
ياء
واو
ياء
ٱلسُّوَأَىٰ ٱلسُّوَىٰ -ٱلسُّوَىٰ
Do : 1- Naql
2- Ibdāl with idghām
كَهَيْـَٔة - كَهَيَّة
Do: 1- Naql
2- Ibdāl with idghām
ٱلسُّوَء ٱلسُّوَ -ٱلسُّوَ
Do: 1-Naql
2- Ibdāl with idghām
يُضِيٓءُ يُضِي - يُضِيَ
Do:1-Naql
2- Ibdāl and idghām
In hamzah mutaṭarrifah do naql and idghām with
A- sukūn only for a hamzah that is maftūḥah
B- sukūn and rawm for a hamzah that is maksūrah
C- sukūn, rawm and ishmām for a hamzah that is maḍmūmah


Fourth: If a hamzah mutaḥarrikah is preceded by a sākin ṣaḥiḥ
(A) And it is a Hamzah mutaṭarrifah (at the end)
Maftūḥah
Maksūrah
Maḍmūmah
ٱلْخَبْءَ - ٱلْخَبْءَ
This is the only occurrence in the Qur-ān. When stopping on it, read it with: Naql and sukūn.
ٱلْمَرْءِ - ٱلْمَرْءِ
It occurs in 2 places. There are 2 ways to read it:
Naql with
1- Sukūn
2- Rawm
مَلْءُ - مَلْءُ
3 ways to read it: Naql with
1- Sukūn
2- Rawm
3- Ishmām
(B) For Hamzah mutawassiṭah:
يَجْزَءُونَ يَجْـَٔزُونَ ٱلْقُرْءَانَ - ٱلْقُرْءَانَ
Only naql (transferring the ḥarakah of the hamzah to the previous sākin ṣaḥiḥ, then omitting the hamzah) will be made.


2) There are 9 types of hamzah mutaḥarrikah that are preceded by a mutaḥarrik letter:
1-Maftūḥah that is preceded by a Kasr مِأْتَةً، فِئَةٍ، نُنْشِئَكُمْ
Do ibdāl into a yā maftūḥah. فِيَةٍ
2-Maftūḥah that is preceded by a ḍamm يُوَيِّد . مُؤَجَّلًا، فُؤَادَكَ
Do ibdāl into a wāw maftūḥah. يُوَيِّد
3-Maftūḥah that is preceded by fatḥ مَئَابٍ - سْأَلَ- شَنَئَانُ
4- Maksūrah that is preceded by a ḍamm سُئِلَ سُئِلُوا (The rasmī way added ibdāl into a wāw maksūrah.) سُولوا سُول
5-Maksūrah that is preceded by fatḥ مُطْمَئِنَّ- تَطْمَئِنَّ- جِئْنَاكَ
6a-Maksūrah that is preceded by kasr بَارِئِكُمْ
6b- Maksūrah that is preceded by kasr and followed by a yā خَطِئِينَ مُتَّكَئِينَ (The rasmī way also makes ḥadthf of the hamzah.) خاطين متكين
The qiyāsi way: tas-hīl will be made for all the 7 types of hamzahs (from # 3-9).
7- Maḍmūmah that is preceded by ḍamm and followed by a wāw, like in: بِرُءُوسِكُمْ (The rasmī way also makes ḥadthf of the hamzah.) برؤوسكم
8- Maḍmūmah that is preceded by fatḥ يَتَّكِئُونَ, رَؤُفٌ, 8-b- that is also followed by a wāw مُيَرْءُونَ . (The rasmī way also makes ḥadthf of the hamzah.) مُيَرُّون
9-a- Maḍmūmah that is preceded by kasr أُنَبِّئُكُم (The rasmī way added ibdāl into a yā Maksūrah.) أنبيكم
9-b- Maḍmūmah, preceded by a kasr, and followed by a wāw فَمَالِئُونَ (The rasmī way makes ḥadhf of the hamzah.) فمالِيون أنبِئوني، مُستَهْزِءُون
If a hamzah maksūrah is preceded by a kasr & followed by a yā, then make tas-hil and ḥadthf (as in 6-b). Do the same if a hamzah maḍmūmah is preceded by fatḥ, ḍamm, or kasr & followed by a wāw, then make tas-hil & ḥadthf hamzah) (7-8-b) , for (9-b) do ibdāl & ḥadthf


The Rasmī Method of Takhfīf Includes Stopping on
1- The hamzah that is preceded by a madd alif.
2- The hamzah that is not preceded by a madd letter
First- If the hamzah that is preceded by an alif and is written on a
Yā mutaṭarrifah
Wāw mutaṭarrifah
and is one of these 4:
1- مِن تِلْقَآيِ نَفْسِيٓ 10:15
2- وَإِيتَآيِ ذِي ٱلْقُرْبَىٰ 16:90
3- مِن ءَانَآيِ ٱلَّيْلِ 20:130
4- مِن وَرَآيِ حِجَابٍ 42:51
Then, it is read in 9 ways: 5 qiyāsi and 4 rasmī
The 5 qiyāsi are 3 ibdāl of the hamzah into an alif that is elongated to (2,4,6) ḥarkāt + 2 tas-hīl of the hamzah with rawm and elongated alif to (6,2) ḥarkāt.
The 4 rasmī ways are: 3 ibdāl into sākin yā that is elongated (2,4,6) + 1 ibdāl into yā with rawm and qaṣr (only 2 ḥarkāt).
and is one of these 8 words, in 13 places that are agreed upon in rasm:
1- شُرَكَٰٓؤُا 6:94 2- جَزَٰٓؤُا 59:17
3- نَشْـُٔوا 11:87 4- ٱلضُّعَفَٰٓؤُا 4:21
5- شُفَعَٰٓؤُا 30:13 6- دُعَٰٓؤُا 40:50
7- ٱلْبَلَٰٓؤُا 37:106 8- بُرَءَٰٓؤُا 60:4
or these 2 words that differ in rasm:
عُلَمَٰٓؤُاْ ٱلْعُلَمَٰٓؤُاْ -أَنْبَؤُا (6:5, 26, 35:28)
Then, it is read in 12 ways: 5 takhfīf qiyāsi and 7 takhfīf rasmī
The 5 qiyāsi are 3 ibdāl into an alif of (2,4,6) ḥarkāt +2 tas-hīl of the hamzah with rawm, and madd of alif to (6,2) ḥarkāt.
The 7 rasmī ways are: 3 Ibdāl into sākin wāw that is elongated 2,4,6 + 3 Ibdāl into an elongated wāw (2,4,6) with Ishmām + 1 Ibdāl into wāw with rawm and qaṣr (only 2).


Second- The takhfīf rasmī of a hamzah mutaṭarrifah that is written on a wāw, alif or yā , but is not preceded by a madd letter,
A- A hamzah that is written on a wāw and either
-preceded by a ḍamm
-or preceded by fatḥ
A hamzah maḍmūmah:
Occurs in 2 words: ٱمْرَؤُا لُؤْلُؤ 52:24 ٱللُّؤْلُؤ 55:22
Is read in 5 ways: 2 Takhfīf qiyāsi and 3 Takhfīf Rasmī :
The 2 qiyāsi are: 1-Ibdāl of 2 hamzahs to 2 sākin wāws 2-Ibdāl of the 1st hamzah and tas-hīl of the 2nd with rawm لولو
The 3 rasmī are: 3 Ibdāl of 2 hamzahs to 2 sākin wāws then with rawm and ishmām of the 2nd wāw
A hamzah maksūrah: ٱللُّؤْلُؤ
The 2 Takhfīf qiyāsi are: 1-Ibdāl of the 2 hamzahs into 2 sākin wāws 2-Ibdāl of the 1st hamzah and tas-hīl of the 2nd with rawm.
The 2 Takhfīf Rasmī are: 2- Ibdāl of the 2 hamzahs into 2 sākin wāws, then with rawm of the 2nd wāw
The hamzah maḍmūmah:
Occurs in 10 words that are agreed upon in rasm:
1- يَبْدَؤُا (10:34, 27:64, 30: 27)
2- تَفْتَؤُا (12:85)
3- يَتَفَيَّؤُا (16:48)
4- أَتَوَكَّؤُا (20:18)
5- لَا تَظْمَؤُا (20:119)
6- وَيَذَرُؤُا (24:8)
7- مَا يَغْبَؤُا (25:77)
8- ٱلْمَلَؤُا (23, 27: 3 times)
9- يَنْشَؤُا (43:18)
10- نَبَؤُا (14:6, 38:67, 64:5)
And only 1 word that differs in the written muṣḥaf: يَنْبَؤُا 75:13
Then, read it in 5 ways: 2 Takhfīf qiyāsi and 3 Takhfīf Rasmī
The 2 Takhfīf qiyāsi are: 1- Ibdāl of the hamzah into an alif 2- tas-hīl of the hamzah with rawm.
The 3 Takhfīf Rasmī are: 3 Ibdāl of the hamzah into 1- sākin wāw, then 2- wāw with rawm and 3- wāw with ishmām.


B- The hamzah that is written on an alif mutaṭarrifah includes 2 types:
Maksūrah and followed by a sākin yā with a circular zero
Maftūḥah, maḍmūmah maksūrah, or sākinah
It occurs in one word: نَّبَإِيْ suratul An˘ām: 34
The Rule is:
2 ways of takhfīf qiyāsi
1-Ibdāl of the hamzah into an alif.
2-Tas-hīl of the hamzah with rawm.
2 ways of takhfīf rasmī:
1-Ibdāl of the hamzah into a sākin yā .
2- Ibdāl of the hamzah into a yā with rawm.
If it is a sākin hamzah: نَشْأَ
Or if the hamzah is maftūḥah نَبَأَ
Then, the qiyāsi rule is:
Ibdāl of the hamzah into an alif.
If the hamzah is maksūrah: النَبَأ
Then, the qiyāsi rule is:
1-Ibdāl of the hamzah into an alif.
2-Tas-hīl of the hamzah with rawm
If the hamzah is maḍmūmah المَلَأُ
Then the qiyāsi rule is:
1- Ibdāl of the hamzah into an alif.
2-Tas-hīl of the hamzah with rawm

C- The hamzah that is written on a yā mutaṭarrifah can be one of 4 types:

Hamzah sākinah or maftūḥah	Hamzah maksūrah	Hamzah maḍmūmah
Maftūḥah: قُرِئَ **The rule is:** Ibdāl of the hamzah into a sākin yā , in both qiyāsi and rasmī ways. And the same in sākin hamzah: نَبِّئْ **The rule is:** Ibdāl of the hamzah into a sākin yā , in both qiyāsi and rasmī ways.	شَطِئِ- اَمْرِئٍ **The rule is:** **A- qiyāsi way:** 1-Ibdāl of the hamzah into a sākin yā . 2- Tas-hīl of the hamzah with rawm **B- rasmī way:** 1-Ibdāl of the hamzah into a sākin yā. 2-Then read the yā with rawm. 3- with ishmām	يَسْتَهْزِئُ - يُبْدِئُ **The rule is:** **A- qiyāsi way:** 1-Ibdāl of the hamzah into a sākin yā . 2- Tas-hīl of the hamzah with rawm **B- rasmī way:** 1-Ibdāl of the hamzah into a sākin yā. 2-Then read the yā with rawm 3- with ishmām

Note: Ibdāl of the hamzah into a sākin yā is actually performed the same in both qiyāsi and rasmī ways. This means, theoretically, for the hamzah **maksūrah**, we have 4 ways of takhfif; but only 3 practically.

And for the hamzah **maḍmūmah**, we have 5 ways theoretically, but only 4 practically.

If Ḥamza stops on a hamzah that is mutawassiṭah bizaā-id, like one of the following 10, then the rule is:

Hā At-Tanbīh: هَٰأَنتُمْ Yā An-Nidā: يَٰأَهْلَ يَٰٓئِيَّها	Do 1-Taḥqīq of the hamzah with madd of 6 ḥarakāt. 2- tas-hīl of the hamzah with madd and qaṣr (6,2 ḥarakāt)
Hamzah : ءأنزل - ءأنتم	Taḥqīq and tas-hīl.
Kāf: كأنّها - كأنما	Taḥqīq and tas-hīl.
Wāw: وأنتم–وأنزلنا- وأوحي	Taḥqīq and tas-hīl.
Lām At-Ta-kīd: لأنتم لَأَذْبَحَنَّه	Taḥqīq and tas-hīl.
Sīn : - سأصرف سأُريكم	Taḥqīq and tas-hīl.
Fā : فأرسلوا - فأبَوْا	Taḥqīq and tas-hīl.
Bā : بأصغر - بأيديكمْ	Taḥqīq and ibdāl into yā maftūḥah.
Lām At-Ta˜rīf الْأَنْهَٰرُ الْأَرْض	Naql and sakt.

The rule is: For a hamzah maftūḥah or maḍmūmah that is preceded by a kasr (لأبيهِ-ولأبويه-لأولاهُمْ لأخراهم) do taḥqīq of the hamzah and ibdāl into a yā maftūḥah or maḍmūmah.

The other types of hamzahs will have taḥqīq and tas-hīl, except lām al-ta˜rīf which will have naql and sakt.

Another Summary of Waqf Ḥamza on a Hamzah

If a hamzah is 1) Mutaḥarrikah and preceded by a mutaḥarrik letter, then

A- The takhfīf qiyāsi (includes)

1- Ibdāl only, when a

1-Hamzah maftūḥah is preceded by a Kasr فِئَة
2-Or is preceded by a ḍamm يُؤَيِّدُ
3-A sākin hamzah is preceded by a ḥarakah يُؤْمِنُون

2- Tas-hīl, (when a hamzah is):

Maksūrah		Maftūḥah	Maḍmūmah	
and is preceded by fatḥ مُطْمَئِنَّ	and is preceded by ḍamm سُئِلَ	and is preceded by a fatḥ مِنَابٍ	and is preceded by ḍamm بِرُءُوسِكُم	and is preceded by a fatḥ مُبَرَّءُونَ
and is preceded by a Kasr بارئكم			and is preceded by a Kasr أَؤُنَبِّئُكُم	

B- The Takhfīf rasmī Method of waqf on a hamzah includes:

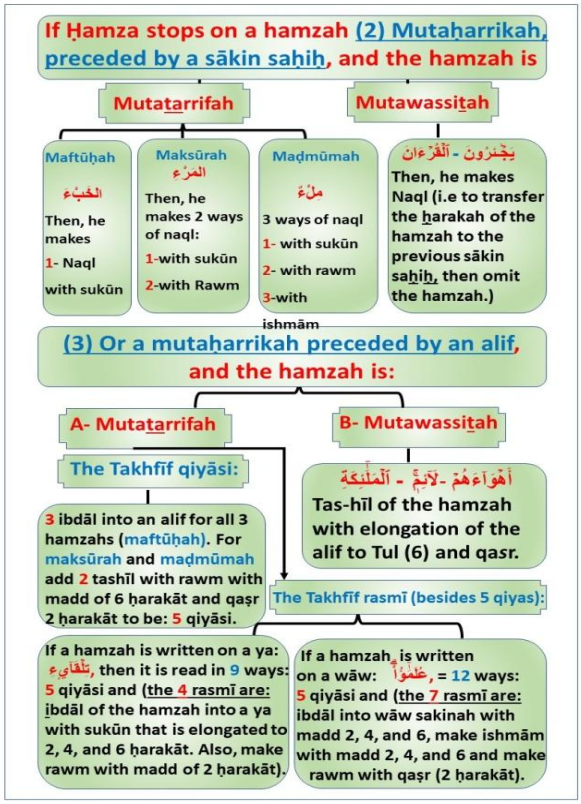
Tas-hīl and ibdāl	Tas-hīl, ibdāl, and ḥadhf
If the hamza is: 1- سُئِلَ Maksūrah, preceded by a ḍamm, Or 2- أُؤُنَبِّئُكُم Maḍmūmah and preceded by a kasr.	**If the hamza is** Muḍmūmah, preceded by a kasr فَمَالِئُونَ and is followed by a wāw.

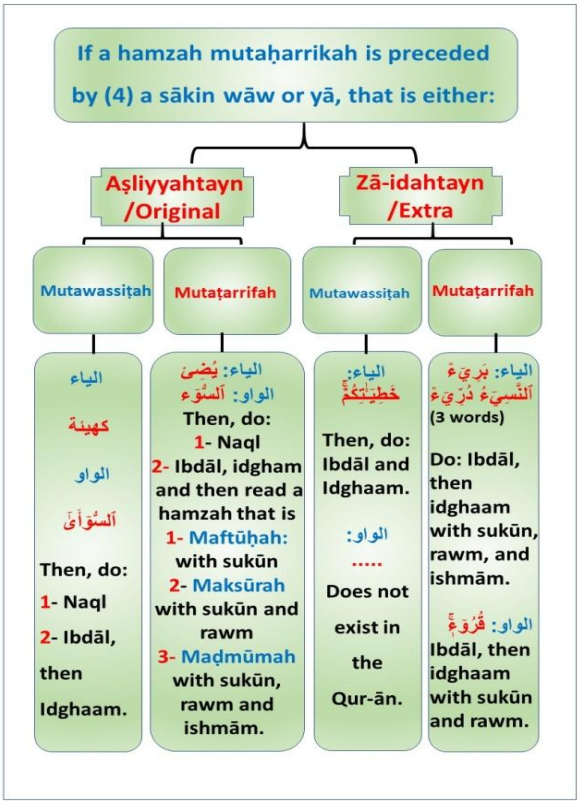
Tas-hīl and ḥadhf

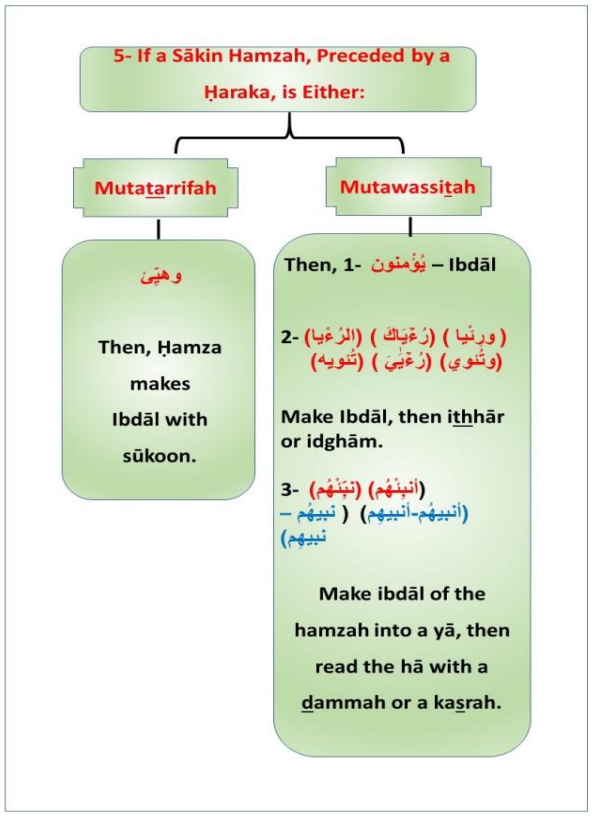
For the hamza that is:

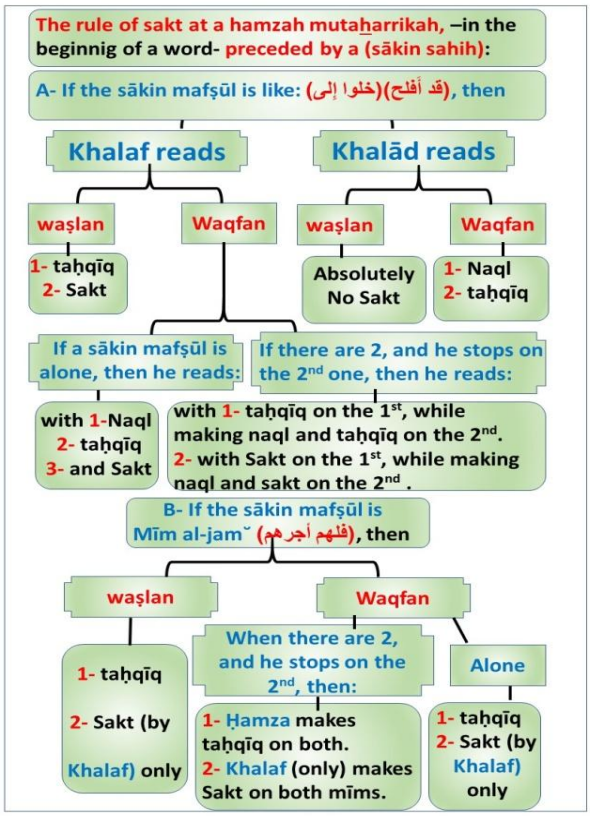
1- Maksūrah, preceded by a kasr, and followed by a yā. خَٰطِئِينَ
2-Muḍmūmah, preceded by a ḍamm, and followed by a wāw. بِرُءُوسِكُمْ
3-Muḍmūmah, preceded by a fatḥ, and followed by a wāw. مُبَرَّءُونَ

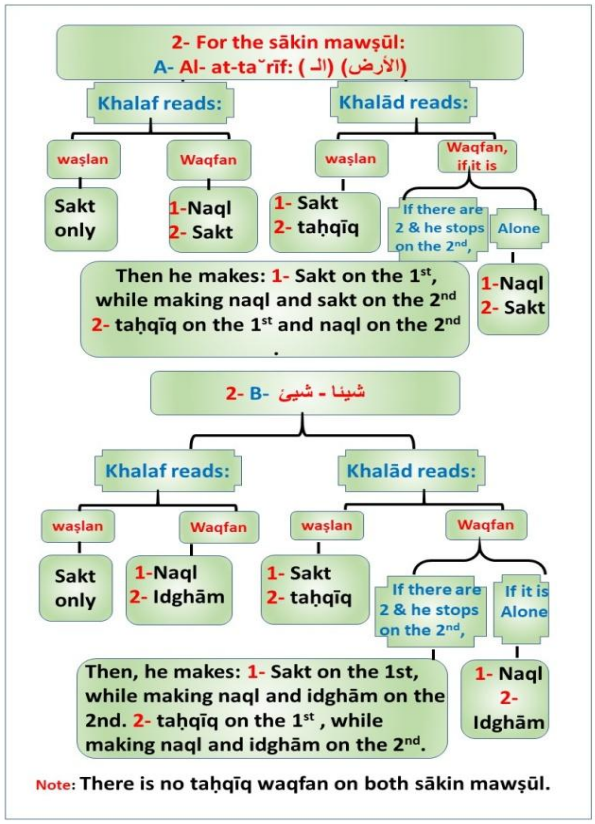
Note: Always apply the Takhfīf qiyāsi first, then the takhfīf Rasmī.


If Ḥamza stops on a hamzah (2) Mutaḥarrikah, preceded by a sākin saḥiḥ, and the hamzah is
Mutaṯarrifah
Mutawassiṭah
Maftūḥah
الخَبْء
Then, he makes
1- Naql
with sukūn
Maksūrah
المَرْء
Then, he makes 2 ways of naql:
1-with sukūn
2-with Rawm
Maḍmūmah
مِلْءُ
3 ways of naql
1- with sukūn
2- with rawm
3-with ishmām
يَجْئَرُونَ - ٱلْقُرْءَانَ
Then, he makes Naql (i.e to transfer the ḥarakah of the hamzah to the previous sākin saḥiḥ, then omit the hamzah.)
(3) Or a mutaḥarrikah preceded by an alif, and the hamzah is:
A- Mutaṯarrifah
B- Mutawassiṭah
The Takhfīf qiyāsi:
3 ibdāl into an alif for all 3 hamzahs (maftūḥah). For maksūrah and maḍmūmah add 2 tashīl with rawm with madd of 6 ḥarakāt and qaṣr 2 ḥarakāt to be: 5 qiyāsi.
أَهْوَاءَهُمْ - لَأَيِّ - ٱلْمَلَٰٓئِكَةِ
Tas-hīl of the hamzah with elongation of the alif to Tul (6) and qasr.
The Takhfīf rasmī (besides 5 qiyas):
If a hamzah is written on a ya: تَلْقَاءِ, then it is read in 9 ways: 5 qiyāsi and (the 4 rasmī are: ibdāl of the hamzah into a ya with sukūn that is elongated to 2, 4, and 6 ḥarakāt. Also, make rawm with madd of 2 ḥarakāt).
If a hamzah is written on a wāw: عُلَمَٰٓؤُا, = 12 ways: 5 qiyāsi and (the 7 rasmī are: ibdāl into wāw sakinah with madd 2, 4, and 6, make ishmām with madd 2, 4, and 6 and make rawm with qaṣr (2 ḥarakāt).

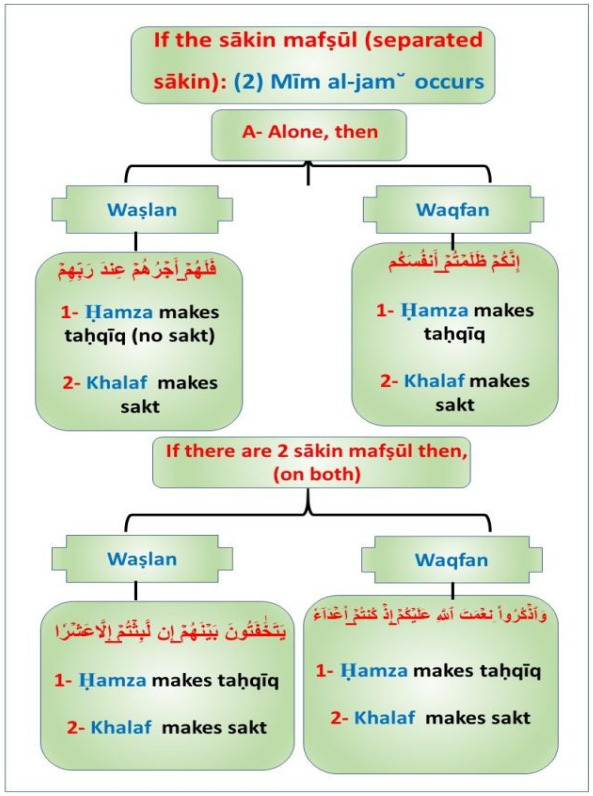

If a hamzah mutaḥarrikah is preceded by (4) a sākin wāw or yā, that is either:
Aṣliyyahtayn /Original
Zā-idahtayn /Extra
Mutawassiṭah
Mutaṭarrifah
Mutawassiṭah
Mutaṭarrifah
الياء كهيئة الواو ٱلسُّوَأَىٰ
Then, do:
1- Naql
2- Ibdāl, then Idghaam.
الياء: يُضِىٓ الواو: ٱلسَّوْءَ
Then, do:
1- Naql
2- Ibdāl, idgham and then read a hamzah that is
1- Maftūḥah: with sukūn
2- Maksūrah with sukūn and rawm
3- Maḍmūmah with sukūn, rawm and ishmām.
الياء: خَطِيَّٰتِكُمْ
Then, do: Ibdāl and Idghaam.
الواو:
Does not exist in the Qur-ān.
الياء: بَرِيٓءٌ ٱلنَّسِيٓءُ دُرِّيٓءٌ (3 words)
Do: Ibdāl, then idghaam with sukūn, rawm, and ishmām.
الواو: قُرُوٓءٍ
Ibdāl, then idghaam with sukūn and rawm.


5- If a Sākin Hamzah, Preceded by a Ḥaraka, is Either:
Mutaṯarrifah
Mutawassiṭah
وهيِّئ
Then, Ḥamza makes Ibdāl with sūkoon.
Then, 1- يُؤْمنون – Ibdāl
2- (الرُّءْيا) (رُءْيَاكَ) (ورِئْيا) (وتُنوي) (رُءْيِيَ) (تُنويه)
Make Ibdāl, then ithhār or idghām.
3- (أنبِئْهُم) (نَبِّئْهُم) – نبيهُم) (أنبيهُم-أنبيهِم) نبيهم)
Make ibdāl of the hamzah into a yā, then read the hā with a dammah or a kasrah.


The rule of sakt at a hamzah mutaḥarrikah, –in the beginnig of a word- preceded by a (sākin sahih):
A- If the sākin mafṣūl is like: (خلوا إلى)(قد أفلح), then
Khalaf reads
Khalād reads
waṣlan
Waqfan
waṣlan
Waqfan
1- taḥqīq
2- Sakt
Absolutely No Sakt
1- Naql
2- taḥqīq
If a sākin mafṣūl is alone, then he reads:
If there are 2, and he stops on the 2nd one, then he reads:
with 1-Naql
2- taḥqīq
3- and Sakt
with 1- taḥqīq on the 1st, while making naql and taḥqīq on the 2nd.
2- with Sakt on the 1st, while making naql and sakt on the 2nd .
B- If the sākin mafṣūl is Mīm al-jamʿ (فلهم أجرهم), then
waṣlan
Waqfan
1- taḥqīq
2- Sakt (by Khalaf) only
When there are 2, and he stops on the 2nd, then:
Alone
1- Ḥamza makes taḥqīq on both.
2- Khalaf (only) makes Sakt on both mīms.
1- taḥqīq
2- Sakt (by Khalaf) only

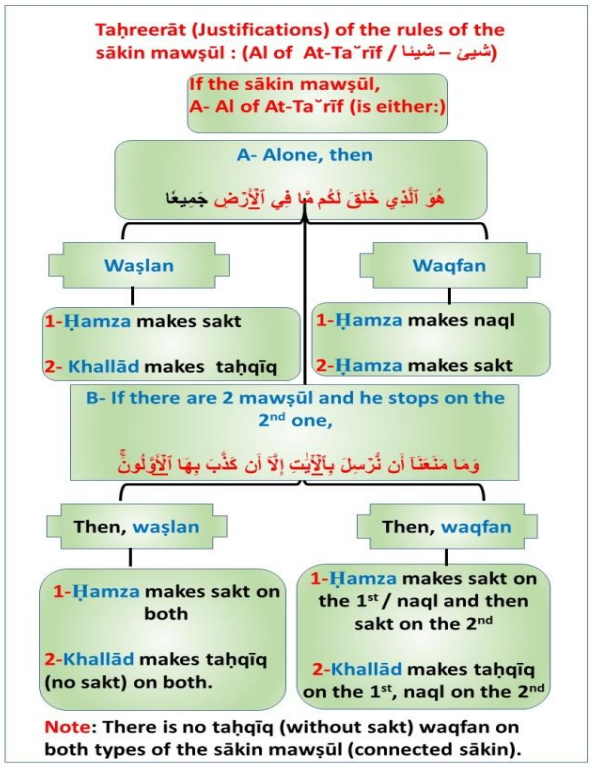

2- For the sākin mawṣūl:
A- Al- at-taˇrīf: (الـ) (الأرض)
Khalaf reads:
Khalād reads:
waṣlan
Waqfan
waṣlan
Waqfan, if it is
Sakt only
1-Naql 2- Sakt
1- Sakt 2- taḥqīq
If there are 2 & he stops on the 2nd,
Alone
1-Naql 2- Sakt
Then he makes: 1- Sakt on the 1st, while making naql and sakt on the 2nd 2- taḥqīq on the 1st and naql on the 2nd
2- B- شيئا - شيئ
Khalaf reads:
Khalād reads:
waṣlan
Waqfan
waṣlan
Waqfan
Sakt only
1-Naql 2- Idghām
1- Sakt 2- taḥqīq
If there are 2 & he stops on the 2nd,
If it is Alone
1- Naql 2- Idghām
Then, he makes: 1- Sakt on the 1st, while making naql and idghām on the 2nd. 2- taḥqīq on the 1st , while making naql and idghām on the 2nd.
Note: There is no taḥqīq waqfan on both sākin mawṣūl.


Taḥreerāt (Justifications) on the rules of the sākin mafṣūl (separated sākin)
First: If a sākin mafṣūl, that is
(1) Not mīm al-jamˇ occurs
A- Alone
Then, waṣlan
Then, waqfan
فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا
1- Ḥamza makes taḥqīq
2- Khalaf makes sakt
وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ
1- Ḥamza makes naql
2- Ḥamza makes taḥqīq
3- Khalaf makes sakt
B- If there are 2 sākin mafṣūl
Then, waṣlan
Then, waqfan
كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ
1- Ḥamza makes taḥqīq on both
2- Khalaf makes sakt on both
مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ
1-Ḥamza makes taḥqīq of the 1st sākin mafṣūl, while naql and taḥqīq of the 2nd mafṣūl
2- Khalaf makes sakt on the 1st, while naql and sakt on the 2nd

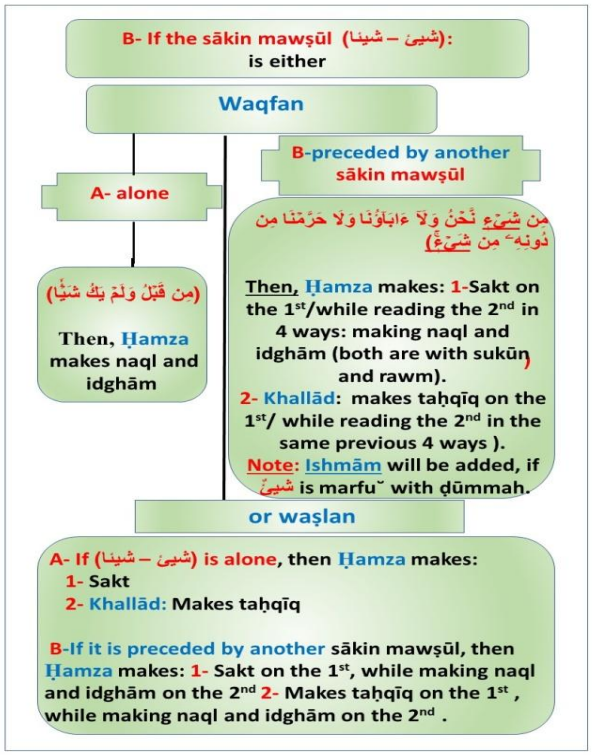

If the sākin mafṣūl (separated sākin): (2) Mīm al-jamˇ occurs
A- Alone, then
Waṣlan
Waqfan
فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
1- Ḥamza makes taḥqīq (no sakt)
2- Khalaf makes sakt
إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم
1- Ḥamza makes taḥqīq
2- Khalaf makes sakt
If there are 2 sākin mafṣūl then, (on both)
Waṣlan
Waqfan
يَتَخَفَّوْنَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا
1- Ḥamza makes taḥqīq
2- Khalaf makes sakt
وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً
1- Ḥamza makes taḥqīq
2- Khalaf makes sakt

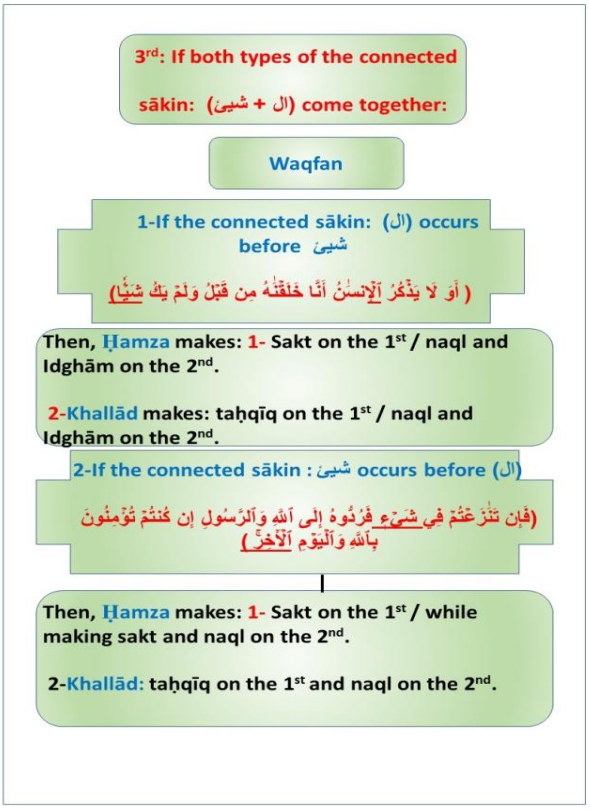

3- If 3 sākin mafṣūl come with a ghunnah that is
Between the 2nd and the 3rd sākins:
أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ
Then, 1- Khalaf reads with taḥqīq on all of the 3 without a ghunnah
2- Khallād reads with taḥqīq on all of the 3 and with a ghunnah
3- Khalaf makes sakt on all of the 3 without a ghunnah .
Waṣlan
أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ
Then, 1- Khalaf reads with taḥqīq on the 1st, the 2nd , without a ghunnah and (naql, then taḥqīq) on the 3rd
2- Khallād reads with taḥqīq on the 1st, the 2nd, ghunnah and naql, then taḥqīq on the 3rd
3- Khalaf makes sakt on the 1st , the 2nd , without a ghunnah and naql, then sakt on the 3rd
Waqfan on the 3rd

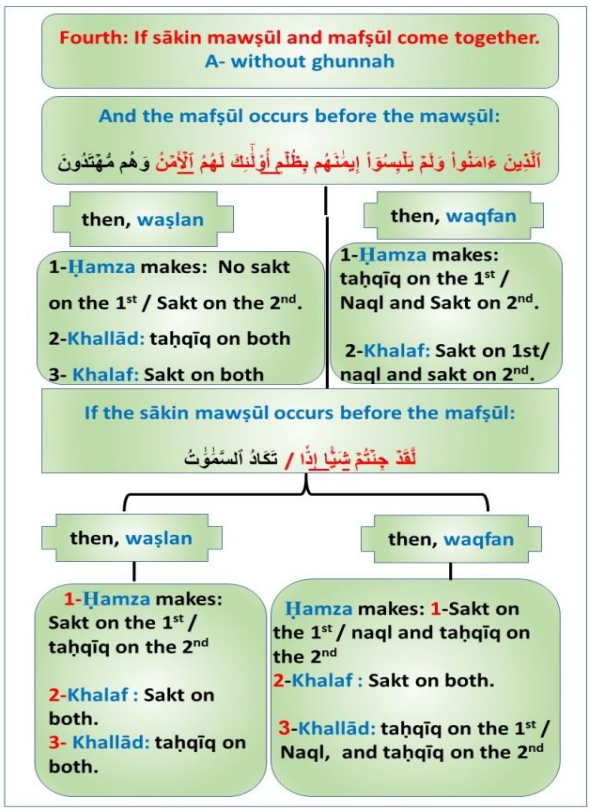

2- A-If a ghunnah precedes a sākin mafṣūl, then
وَمَن يَخۡرُجۡ مِنۢ بَيۡتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ
1- Khalaf makes no ghunnah, no sakt
2- Khalaf makes sakt
3- Khallād makes ghunnah and taḥqīq
Waṣlan
وَمَن يَخۡرُجۡ مِنۢ بَيۡتِهِۦ مُهَاجِرًا إِلَى
1-Khalaf makes no ghunnah, naql and then taḥqīq
2- Khalaf makes sakt
3- Khallād makes ghunnah, naql and taḥqīq
Waqfan on the 2nd
2- B-If a sākin mafṣūl precedes a ghunnah, then
قُلۡ أَتَّخَذۡتُمۡ عِندَ ٱللَّهِ عَهۡدٗا فَلَن يُخۡلِفَ ٱللَّهُ عَهۡدَهُۥٓ
1- Khalaf makes taḥqīq without ghunnah
2- Khallād makes taḥqīq and ghunnah
3- Khalaf makes sakt without ghunnah


Taḥreerāt (Justifications) of the rules of the sākin mawṣūl : (Al of At-Taˇrīf / شينا – شيئ)
If the sākin mawṣūl,
A- Al of At-Taˇrīf (is either:)
A- Alone, then
هُوَ ٱلَّذِي خَلَقَ لَكُم مَّا فِي ٱلۡأَرۡضِ جَمِيعًا
Waṣlan
Waqfan
1-Ḥamza makes sakt
2- Khallād makes taḥqīq
1-Ḥamza makes naql
2-Ḥamza makes sakt
B- If there are 2 mawṣūl and he stops on the 2nd one,
وَمَا مَنَعَنَآ أَن نُّرۡسِلَ بِٱلۡأٓيَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلۡأَوَّلُونَۚ
Then, waṣlan
Then, waqfan
1-Ḥamza makes sakt on both
2-Khallād makes taḥqīq (no sakt) on both.
1-Ḥamza makes sakt on the 1st / naql and then sakt on the 2nd
2-Khallād makes taḥqīq on the 1st, naql on the 2nd
Note: There is no taḥqīq (without sakt) waqfan on both types of the sākin mawṣūl (connected sākin).


If the sākin mawṣūl Al of At-Taˇrīf comes with ghunnah and either:
1-The ghunnah occurs 1st then,
فَأَرَادَ أَن يَسۡتَفِزَّهُم مِّنَ ٱلۡأَرۡضِ فَأَغۡرَقۡنَٰهُ
Waṣlan
Waqfan
1- Khalaf reads without ghunnah and makes sakt
2- Khallād reads with ghunnah and makes sakt
3- Khallād then reads with taḥqīq
1- Khalaf: reads without ghunnah, makes naql and sakt
2- Khallād reads with ghunnah, makes naql and sakt
Or 2-The lone sākin mawṣūl occurs 1st then,
قُل لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ بِمِثۡلِ هَٰذَا
1- Khalaf makes sakt and reads without ghunnah
2- Khallād : makes sakt and reads with ghunnah
3- Khallād : makes taḥqīq and reads with ghunnah


B- If the sākin mawṣūl (شينا – شيئ):
is either
Waqfan
A- alone
(مِن قَبۡلُ وَلَمۡ يَكُ شَيۡـٔٗا)
Then, Ḥamza makes naql and idghām
B-preceded by another sākin mawṣūl
مِن شَيۡءٖ نَّحۡنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمۡنَا مِن دُونِهِۦ مِن شَيۡءٖۚ
Then, Ḥamza makes: 1-Sakt on the 1st/while reading the 2nd in 4 ways: making naql and idghām (both are with sukūn and rawm).
2- Khallād: makes taḥqīq on the 1st/ while reading the 2nd in the same previous 4 ways).
Note: Ishmām will be added, if شيئ is marfuˇ with ḍūmmah.
or waṣlan
A- If (شينا – شيئ) is alone, then Ḥamza makes:
1- Sakt
2- Khallād: Makes taḥqīq
B-If it is preceded by another sākin mawṣūl, then Ḥamza makes: 1- Sakt on the 1st, while making naql and idghām on the 2nd 2- Makes taḥqīq on the 1st , while making naql and idghām on the 2nd .


3rd: If both types of the connected sākin: (ال + شيئ) come together:
Waqfan
1-If the connected sākin: (ال) occurs before شيئ
(أَوَ لَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ شَيْـًٔا)
Then, Ḥamza makes: 1- Sakt on the 1st / naql and Idghām on the 2nd.
2-Khallād makes: taḥqīq on the 1st / naql and Idghām on the 2nd.
2-If the connected sākin : شيئ occurs before (ال)
(فَإِن تَنَٰزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ)
Then, Ḥamza makes: 1- Sakt on the 1st / while making sakt and naql on the 2nd.
2-Khallād: taḥqīq on the 1st and naql on the 2nd.


Fourth: If sākin mawṣūl and mafṣūl come together.
A- without ghunnah
And the mafṣūl occurs before the mawṣūl:
ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ
then, waṣlan
then, waqfan
1-Ḥamza makes: No sakt on the 1st / Sakt on the 2nd.
2-Khallād: taḥqīq on both
3- Khalaf: Sakt on both
1-Ḥamza makes: taḥqīq on the 1st / Naql and Sakt on 2nd.
2-Khalaf: Sakt on 1st/ naql and sakt on 2nd.
If the sākin mawṣūl occurs before the mafṣūl:
لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا / تَكَادُ ٱلسَّمَٰوَٰتُ
then, waṣlan
then, waqfan
1-Ḥamza makes: Sakt on the 1st / taḥqīq on the 2nd
2-Khalaf : Sakt on both.
3- Khallād: taḥqīq on both.
Ḥamza makes: 1-Sakt on the 1st / naql and taḥqīq on the 2nd
2-Khalaf : Sakt on both.
3-Khallād: taḥqīq on the 1st / Naql, and taḥqīq on the 2nd


Fourth: If sākin mawṣūl and mafṣūl come together.
B- with the ghunnah
وَلَكُمْ فِي ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ
Waṣlan
1- Khalaf: Sakt, no ghunnah, no sakt
2- Khalaf: Sakt, no ghunnah and sakt
3-Khallād: Sakt, ghunnah and taḥqīq
4-Khallād: taḥqīq, ghunnah and taḥqīq
Waqfan on the sākin mafṣūl
1- Khalaf: Makes sakt on (ٱلْأَرْضِ), no ghunnah and on (وَمَتَٰعٌ إِلَىٰ) he makes: (naql, taḥqīq and sakt)
2-Khallād: Makes sakt on (ٱلْأَرْضِ), ghunnah and on (وَمَتَٰعٌ إِلَىٰ) he makes: (naql and taḥqīq)
3-Khallād: Reads with taḥqīq of (ٱلْأَرْضِ), ghunnah and on (وَمَتَٰعٌ إِلَىٰ) he reads with (naql and taḥqīq)


Fifth: If a separated sākin
Sākin mafṣūl comes with the word (صراط)
A-the word (صراط) occurs before a sākin mafṣūl
وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ
then, waṣlan
then, waqfan
1-Khalaf makes: Ishmām ṣād / No Sakt
2- Khalaf: Sakt
3- Khallād: Ṣād / No Sakt
1-Khalaf reads with Ishmām ṣād / (مَنْ ءَامَنَ): (naql, taḥqīq and sakt)
2-Khallād reads with ṣād / (مَنْ ءَامَنَ): (naql and taḥqīq)
B-the sākin mafṣūl occurs before the word صراط
فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ
Then, Khalaf reads with: 1- taḥqīq / Ishmām ṣād
2- Khallād reads with: taḥqīq / Ṣād
3-Khalaf: Sakt / Ishmām ṣād


Sixth: If sākin mawṣūl comes with the word (صراط) A-The word صراط occurs first, then
وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ
Waṣlan
1-Khalaf reads with: Ishmām ṣād / Sakt and no ghunnah
2- Khallād reads with: ṣād / Sakt and ghunnah
3- Khallād: makes taḥqīq
Waqfan on (ٱلْءَايَٰتِ):
1-Khalaf reads with: Ishmām ṣād, on (ٱلْءَايَٰتِ): (naql and sakt)
2-Khallād: Ṣād, on (ٱلْءَايَٰتِ): (naql and sakt)
B-The sākin mawṣūl occurs first, then
وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ
1- Khalaf reads with: Sakt and ishmām ṣād
2- Khallād reads with: Sakt and ṣād
3- Khallād reads with: taḥqīq and ṣād

23- Yā-āt ul-Iḍāfah

Yā-āt il-iḍāfah is yā-el-mutakallim, and can be added to the end of a noun, verb or particle. It can be replaced by a kāf, hā or any other pronoun. It's an extraneous letter that is not part of the root letters, fā, ˇayn or lām ulkalimah.

387 - وَلَيْسَتْ بِلاَمِ الْفِعْلِ يَاءُ إِضَافَةٍ *** وَمَا هِيَ مِنْ نَفْسِ الْأُصُولِ فَتُشْكِلاَ

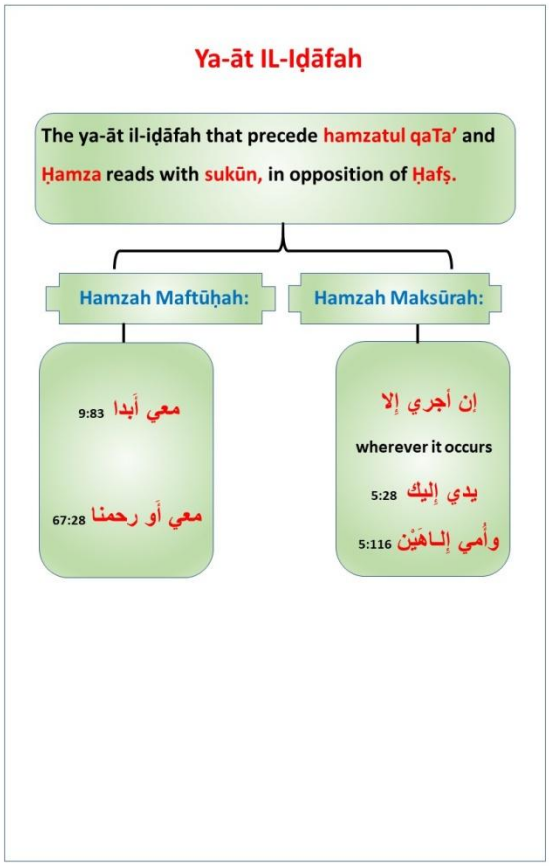
388 - وَلكِنَّهَا كالْهَاءِ وَالْكَافِ كُلُّ مَا تَلِيهِ *** يُرى لِلْهَاءِ وَالْكَافِ مَدْخَلاَ

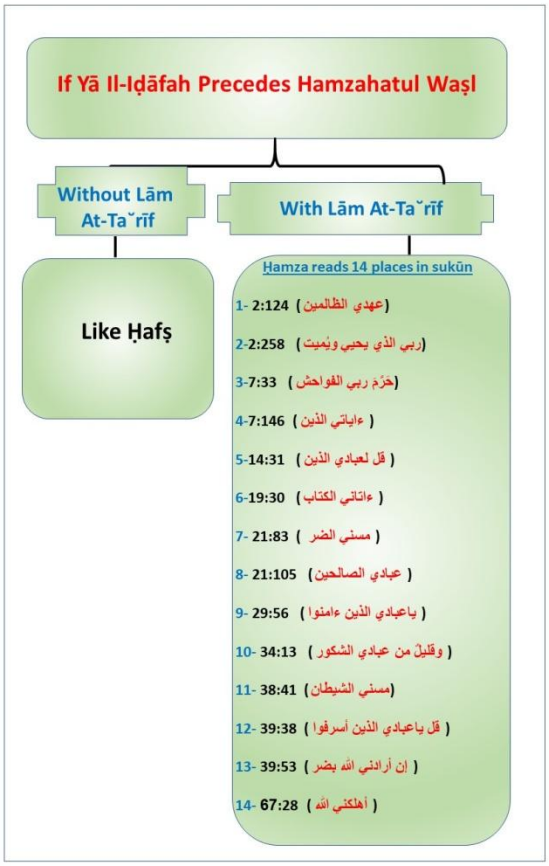
What are the differences between Yā-il-iḍāfah and Yā-az-Zawā-id?

The Attached Yā-āt il-iḍāfah at the end of:	The Extra Yā-āt az-Zawā-id
(1) Nouns as بَيتِي , verbs as ذَرُونِي, and pronouns as مِنِّي/إِلَيَّ/عَلَيَّ	(1) At the end of: nouns as الدَّاعِي and verbs as يَأْتِي / نَبْغِي /الْجَوَارِي
2) Recorded in the writing of the Muṣḥaf	(2) Deleted from the writing of the Muṣḥaf
(3) The reciters differ in reading it with a sukūn or a fatḥah.	(3) The reciters differ in reading with the yā or without it.
(4) Do not stem from the word's letters. They denote a direct object or possessive pronoun indicating "me" or "my".	(4) Either one of the word's root letters like يَأْتِي / يَسْرِي / الدَّاعِي or an extra letter نَذِيرِي / وَعِيدِي .
(5) They are pronouns	(5) They are letters

Their differences are found in 212 y-āt and can be divided as follows: 1) The yā-al-iḍāfah is followed by a hamzat al-qaṭˇ which is maftūḥah, 2) maksūrah and 3) maḍmūmah. Accoding to Shāṭibi:

389 - وَفِى مِائَتَىْ يَاءٍ وَعَشْر مُنِيفَةٍ *** وَثِنْتَيْنِ خُلْفُ الْقَوْمِ أَحْكِيهِ مُجْمَلاَ





4) The yā followed by hamzah al-waṣl which is lām at-taˇrīf.

5) The yā followed by hamzah al-waṣl which is not lām at-taˇrīf.



24-Yā-āt Az-Zawā-id, EXTRA

Ḥamza deleted all the extra yāat, except 2. The 1st أَتُمِدُّوَنِّۦ بِمَالٍ in sūrat an-Naml: 36, he reads it in both waṣlan and waqfan, while the 2nd دُعَآءِۦ رَبَنَا in sūrat Ibrahim: 40, he reads it waṣlan only. When he stops on its word, he has to delete it, دُعَآءِ will be read in 5 al-qiyās.

This concludes the lessons of Ḥamza's recitation rules.

To recite in Ḥamza's Qirā-ah, you should listen to the sheikhs who recite in his style, get the Muṣḥaf of Ḥamza, and learn with a teacher (preferably one who has an Ijāzah).

To listen to Ḥamza's recitation through Khalaf's riwayah, visit this link:

https://www.youtube.com/watch?v=B7r64216iQk

For a ***Muṣḥaf written in Ḥamza's*** recitation, click on the link:
https://archive.org/details/alisaleh084_gmail_20160531_2037

https://www.scribd.com/document/372033167/Mushaf-Hamzah

For a *Muṣḥaf written in Khalaf's* recitation, click on the link:
http://live.islamweb.net/quran_list/khalaf/quran.pdf

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5- غُني الطلبة في تيسير السبعة Muḥammad Salīm Gaibie auther of

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت

أستغفرك وأتوب إليك

How perfect You are, O Allāh, and I praise You. I bear witness that Nonee has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.

If you find any mistakes please email me: najaah.ummAhmad@gmail.com

Here are my Facebook pages:

https://www.facebook.com/profile.php?id=100011406521727

https://www.facebook.com/maintaining.hifz/

https://www.youtube.com/channel/UC0grA3tsjOGc-jW81pcMWFw/playlists

This is my Youtube playlist for classes in Arabic and English:

https://telegram.me/hifzquraan

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